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*Some Account of Daniel De Superville,  
formerly Pastor of the French Pro-  
testant Church at Rotterdam.*

MONSIEUR SUPERVILLE lived at a period of extraordinary difficulty to the Church of Christ. He was cotemporary with Claude and with Saurin, possessed with them a congenial spirit, had adopted similar theological tenets, and was scarcely inferior to either of them in learning and talents. In their days, Louis the fourteenth revoked the edict of Nantz, whereby the public exercise of the Protestant religion was prohibited throughout France, all the ministers of that persuasion were commanded to embrace the Catholic Apostolic and Roman religion, or to depart out of the country within a given period on pain of being sent to the galleys! While, on the other hand, lures and temptations to violate their consciences and sacrifice truth on the unhallowed altar of worldly ease and prosperity, were liberally supplied. "These were the times that tried men's souls"—and those who stood firm in their allegiance to the cause of God and truth deserve well of posterity. Superville was of this number. He was one of about six hundred ministers who preferred exile with a good conscience to apostacy from his principles, though it were recompensed by the treasures of Egypt. At an early period of his ministry, he was called to the pastoral charge of a numerous and respectable church at London, which he accepted in the year 1683, but, two years afterwards, the flourishing and prosperous state of the church over which he presided, attracted the notice, and inflamed the envy of the higher powers, who bent all their efforts to accomplish its ruin. Spies were set to watch the conduct of the young pastor, whose prudence for some time disappointed their wishes, and they could find no matter of accusation. He was

at length, however, accused of preaching a seditious sermon, and a *Lettre de Cachet* was issued, citing him to Paris, there to answer for his conduct. This was prior to the revocation of the edict of Nantz—but during the three months that he was detained at Paris, Versailles, and Fountainbleau, dancing attendance upon the court, this sanguinary measure was carried into effect—"the edict was signed on the 8th of October, 1685, and registered on the 22d of December following." Superville retired to Rotterdam, where he continued to exercise his ministerial functions, till, at the advanced age of seventy-one, his constitution bending under the pressure of age and infirmities, after languishing a few weeks, he died in peace, June 9th, 1728.

"The character of Superville was held in universal esteem, and well merited all the esteem it received. With the mildest temper, and the most affable and engaging manners, he united a steadiness to his purpose which never compromised the interests of truth and virtue. Singular politeness and facility of expression, a lively imagination, a correct judgment, a memory retentive and ready on every occasion; the gentleness, modesty, and benevolence portrayed in his person, gave charms to his conversation more easily conceived than described. Never niggardly of his stores of knowledge, he was particularly communicative to young persons, especially to those in whom he discovered promising dispositions. He felt pleasure in imparting the information which they sought; and that not with magisterial superiority, but with the freedom and familiarity of a friend. In the domestic circle he was truly amiable: a condescending master, an affectionate husband, and a tender father. In the pulpit he was qualified to shine, but his grand aim was to be useful. Clear statements of Christian

doctrine and practice, solid arguments addressed to the understanding, exhortations and reproofs pressed upon the conscience, urgent persuasion and kind remonstrance, tones and gesture perfectly natural, pathos produced by the overflowings of a pious heart—conspired to place him among the first preachers of his age. In counsels and admonitions to his exiled brethren, the French refugees who composed part of his auditory, he was more than commonly impressive. His instructions from the pulpit were enforced by the unblemished purity of his life. He always exhibited a sanctity becoming his profession: but in his latter years it seemed to acquire additional lustre. To those who visited him in his retirement, his conversation was truly edifying. He was particularly careful to impress upon them the necessity of possessing the religion of the heart as well as of the head. Long familiarized with death, he beheld its approach without alarm and without regret: he even desired and prayed for its coming, to *dissolve his earthly tabernacle*, and remove him to *a house not made with hands eternal in the heavens.*”

As a specimen of the animated style of Superville, we make the following extract from the close of a volume of his Sermons, translated by John Allen, and published in London in 1816:—

“Ye Christians, long attached to Jesus Christ, who desire yet to draw closer the bonds which unite you to him; how great is your happiness! I cannot, indeed, suppose you to be without imperfections and infirmities, without some trepidation and dread at the dissolution of the body and the prospect of the tomb. But these relics of weakness are not sufficient to counterbalance your assurance and joy. Persevere in the means which we have been recommending, and which will always be useful to you as well as to the feeblest of your brethren: perpetual supplication for pardon, mortification of sin, the formation of the new man. Yet a little while, and your labours will be ended. Soon the angels will come to ‘bring you to the ancient of days,’ to carry you to the bosom of Christ. Ah! when will that glorious day

arrive? Methinks I behold it, all grand and delightful! The heavens open; the clouds divide; Jesus descends, surrounded by cherubim and seraphim. The earth trembles, sensible of the approach of its God. The mountains sink; the sea retires, the abysses appear dry. The trumpet sounds; the voice of Christ is heard, and his power is felt even to the centre of the earth. All nature, agitated, beholds itself teeming with new bodies, formed from the dispersed bones and scattered dust of all mankind. *There* reappear our first parents, the first fathers of the world, whose bodies returned to their original elements so many ages ago. *There* I behold again those martyrs who, devoured by beasts of prey, swallowed up by monsters of the ocean, burnt, consumed in the flames, seemed to have not a particle of matter remaining properly their own. Tyrants, persecutors, death, what have they gained? Christ retrieves and reassembles all the precious relics of his beloved. But in what state will their bodies be raised? How great must be their beauty and glory, fashioned like to that of their Master himself! The infirm, the decrepid, the infant have bodies, how different from those which they left! *There* I behold also that happy generation who shall pass to immortality without dying; those changed saints on whom death shall have no power, and whom the Lord will change in a moment, by that energy ‘whereby he is able to subdue all things unto himself.’ What happiness, my brethren, to find ourselves at that great day, and to find ourselves there under the propitious eyes of Jesus Christ, and at his adorable right hand, surrounded by the righteous, separated from the wicked, and united to the choir of angels! What felicity, to be caught up together with Christ in the air, to follow him to paradise, to see all the gates of heaven unfold, and to enter them in triumph! Then, casting our crowns before him that sitteth on the throne, and before the Lamb, we shall shout with inexpressible transports: ‘Thanks be to God, which hath given us the victory through our Lord Jesus Christ.’ God grant us this grace. Amen.”

(From the British Critic.)

*The History of the Crusades, for the Recovery and Possession of the Holy Land. By Charles Mills.*

THE first Crusade, viewed separately and as a whole, is of all others probably the most noble subject for heroic song. The events are too splendid to need the inventions of fancy, or even the artificial embellishments of language. The loftiness of the theme is capable of inspiring, and occasionally does inspire even the meagre chronicle with the vitality and vigour of poetry. To all the other requisites of epopœia it adds what is essential—unity of action. In one respect it resembles, though the comparison is infinitely in its favour, the *Iliad* of Homer, and in the very circumstance for which the *Iliad* is most deservedly admired: we allude to the variety and contrast of its characters. Both are a confederacy of chiefs united for the prosecution of a martial enterprize; but the strong religious feeling, however erroneous, which gave birth to the Crusades, elevates them far above the expedition of the Greeks against Troy. A martial confederacy affords room for the development and display of character, which we look for in vain when the transcendent mind of a single hero depresses the energies and directs the exertions of the subordinate personages around him.

The train of events by which the first Crusade is distinguished, from the pilgrimage of Peter, to the time when Godfrey was invested with the sovereignty of the Holy City, are the most important and diversified that the imagination can picture. So far from meriting the epithets of "tedious and uniform" with which they are slurred over by Gibbon, no two battles or two sieges are alike. So far were the "blind achievements" of the Crusaders "performed by strength" alone, that (to adopt his language in a subsequent page, speaking of the same achievements) they "were varied and balanced by the contrast of arms and discipline."

The vices of the Crusaders were the vices of the age, or rather such as belong in a greater or less degree to all

ages; their good qualities were their own, such as the common ardour of military glory, or the usual temperament of devotional feeling, has never before produced. Plenty and famine, conquest and defeat, were succeeded in the Crusading army, as in every army, by correspondent crimes; but often was their virulence mitigated, or their duration shortened by the predominance of piety, whether rational or misguided. To the Crusaders, Antioch was calculated to prove a second Capua; but even after they had been enervated by its luxuries, we find them still eager to press forward to Jerusalem, and the enthusiasm of the people more vigorous than that of their leaders.

The first Crusade, as is well known, was suggested by the enthusiastic eloquence of Peter the Hermit, aided by the power of Urban the Second, the sovereign Pontiff. Though none of the sermons of Peter have been preserved, their success is a convincing proof of their efficacy. He traversed the provinces of France and Italy, and was every where received with respect and veneration. From the authority of Guibert, we learn that even the hairs of his mule were treasured by the people as relics. We should not have noticed this circumstance but to reprehend the indecent and unauthorized assertion of Gibbon, introduced with a view of vilifying the author of Christianity; "the ass on which he rode was sanctified by the presence of the man of God."

When Europe had been sufficiently prepared by the preaching of Peter the Hermit, Urban summoned a council, first at Placentia, and a few months afterwards at Clermont, to promote the great enterprize. The Pope himself ascended the pulpit at Clermont, and the effects of his exhortation may be seen by the following extract:—

"Cries of *Deus vult, Deus lo vult, Dieux el volt* interrupted the Pontiff. He then raised his eyes to heaven in thankfulness, and, by the motion of his hand commanding silence, he thus proceeded:—'Dearest brethren, to-day is verified the scriptural promise, that where two or three are gathered to-

gether in the name of Christ, he will be with them. The power of God can alone have caused this unanimity of sentiment. Let the very words then which his spirit dictated, be your cry of war. When you attack the enemy, let the words resound from every side, *Deus vult, Deus vult*. The old, the infirm, the weaker sex altogether, must remain in Europe. They would be an impediment rather than an assistance. In this holy undertaking the rich should succour their poorer brethren, and equip them for war. The clergy must not depart without the license of their bishops; for if they should, their journey will be fruitless. The people must not go without a sacerdotal benediction. Let every one mark on his breast or back the sign of our Lord's cross, in order that the saying may be fulfilled, 'he who takes up the cross and follows me is worthy of me.'

The undisciplined crowds of plebeians who set forward to the Holy Land, some without a guide, and one division under the conduct of Peter, their calamities and their destruction may be passed over; we hasten to the serious and successful enterprise of the chiefs. In the third chapter Mr. Mills has given the characters of the leaders of the first Crusade. We shall only select the character of Godfrey of Bouillon, who was afterwards king of Jerusalem.

"The father of Godfrey VI. was Eustace II. count of Boulogne, celebrated for his bravery and power among the puissant and courageous lords of Belgium. His mother was Ida, daughter of Godfrey le Barbu, duke of the Lower Lorraine. He was apparently destined to act a great part on the theatre of the world, for nature had bounteously bestowed upon him her choicest gifts. His understanding was enriched with such knowledge and learning as his times possessed: and his ready use of the Latin, Teutonic, and (one of their results) the Roman languages, qualified him for the office of mediator among the confederated but disputing nations. The gentlest manners were united to the firmest spirit; the amiableness of virtue to its commanding gravity. He was alike

distinguished for political courage and for personal bravery. His lofty mind was capable of the grandest enterprises. His deportment was moral; his piety was fervent; and he appeared, perhaps, to be better fitted for a cloister of reformed monks, than for the command of a furious and licentious soldiery. He regretted the stern necessity which drew him from the immediate service of God; but when in arms he was a hero; and his martial zeal in the cause of heaven was always directed by prudence, and tempered by philanthropy. In the wars between the emperor and the popes, he took the part of Henry IV. he received the distinction of bearing the imperial standard; and his own heroical valour changed the tide of victory, and gave the throne to his friend. On the death of his maternal grandfather, and the termination of the rebellion of Conrad, son of the emperor, he was invested with the titles of duke of Lorraine, marquis of Anvers, and lord of Bouillon. Gratitude preserved the mind of Godfrey firm and energetic in its allegiance. In the siege of Rome he broke through the walls, and opened the gates to the assailants. These services were ill requited. Henry dishonoured, in an outrageous manner, his empress Praxeda, who was sister of the duke of Lorraine. Alive to every call of honour, and knowing that marriage does not supersede the claims of consanguinity, he armed himself against the emperor; his valour triumphed, and Henry was put to flight. From the siege of Rome till the report reached him of the intended expedition to Jerusalem, a lingering fever burnt in Godfrey's veins. But the blast of the holy trumpet roused his martial and religious spirit; and he resolved to go to the Holy Land, if God would restore his health. 'Immediately,' says Malmsbury, 'he shook disease from his limbs, and rising with expanded breast, as it were, from years of decrepitude, he shone with renovated youth.' He appeased the wrath of the clergy of Verdun by yielding to them his temporal rights over their episcopal city; and in order to furnish his viaticum, he sold to the church of Liege his beautiful lordship and castle of

Bouillon. His brother Baldwin, his relation Baldwin du Bourg, and many other knights high in fame, marched under his standard. The army comprised the Frisons, the Lorrainers, and indeed all the votaries of the sepulchre who dwelt between the Rhine and the Elbe."

The different chieftains, with their troops, first assembled at Constantinople, where they experienced the dissimulation of the emperor Alexius, whose treachery was more openly manifested at the capture of Nice. He obtained the homage of the chiefs, and under his character of imperial sovereign, seized their first and one of their most important conquests. They were not permitted to enter the city but by decades, and then only to "take a hasty view of the objects of their veneration."

On the ninth day after the capture of Nice, the Crusaders began their hazardous march through Asia Minor, and the battle of Dorylæum taught the "heroes of Asia" the prowess of their new invaders. Perhaps the least interesting part of the history of the Crusaders is their progress towards the capital of Syria. The investiture of that celebrated city—the calamities of the Christian army during the siege—and their greater miseries after they had obtained possession of Antioch, are successively detailed. The superstitious fraud of the discovery of the lance, a resource which saved the Christian army, is too interesting to be omitted. We subjoin the following account of the effects of its discovery:—

"In a moment twenty-six days of misery were forgotten. Hope succeeded to despair, courage to cowardice. Fanaticism renewed its dominion, and it was resolved that the sacred lance should pierce the hearts of their enemies, if the Turks would not depart in peace. Peter the Hermit, accompanied by an interpreter, was sent on this expedition of mercy. The sultan received him with all the splendour of oriental magnificence, but the fanatic was undaunted, and indeed so contemptuous was his demeanor, that his character of ambassador alone preserved his life. His language was as

haughty as his manner. The Turks must immediately quit a country, which, by the beneficence of St. Peter, belonged to the faithful. God befriended the Croisés, and he would punish those who infringed the rights of his people. If the Moslems would acknowledge the Divine will, they might retire to their country with their baggage and goods; and if they would abjure their false religion, they might become the brethren of the Christians by baptism, and even Antioch and its territory should be theirs. But if they persisted in their iniquity and infidelity, the swords of the Franks would convince them on whose side justice and heaven stood. Astonishment at the effrontery of Peter possessed all the auditors, and a storm of rage broke from the Persian general. 'We despise and abhor the idolatry of your religion. But if you will acknowledge that there is only one God, and that Muhammed is his prophet, we will feed and clothe your wretched bodies. If, however, you dare to propose conditions to conquerors, we will, with our swords, humble the pride of your nation. Slavery and death is the appointed lot of those who dispute the right of the Turks to a land which they had taken from the effeminate Greeks.' The companion of the Hermit continued the discourse, and still further inflamed the mind of Kerboga. The ministers of the Croisés were contemptuously dismissed, and the menacing fierceness of their foe urged them to make a speedy return to the camp.

"The soldiers as well as the chiefs crowded around Peter when he rejoined them, and anxiously inquired whether their fate were peace or war. The Hermit told his tale, and began to be eloquent in his description of the pride and power of the Persians; but the prudent Godfrey, dreading the contagion of the terrors of the ambassador, drew him to his tent, and heard the details in private. Indignation at the contumely of the Moslems spread through the city, and the soldiers prepared to chastise the enemies of God. They polished their shields, and sharpened their swords. What few provisions they had left, they freely gave to each other: and their horses (only two

hundred) were allowed a double portion of provender. Temporal cares did not possess them wholly. They sung hymns, they prayed, made religious processions, confessed one to another, and, in receiving the sacrament of the holy supper, they felt their anger kindled against the impious despisers of the efficacy of the death of Christ. The clergy were seen in every church, and among each band of soldiers, promising forgiveness of sins to those who fought bravely. The leaders of the army, the bishops, and particularly the pious Adhemar, poured not their blessings only, but largesses of money and provisions: and now these people who had seemed just before pale, wan, and spirit-broken, appeared with a bold and martial front, anticipating nothing but victory. Religion had changed all. Every one felt that he was the man of God, and that, assisted by the lance of his Saviour, he should discomfit his foes."

We need not add any observations on the fate of the battle. From Antioch the reader participates in the impatience of the army, till their arrival at the place of their fondest hopes. The French historian of the Crusades, M. Michaud, tells us that the *coup d'œil* of Jerusalem is extremely imposing, and that the professors of every religion feel a veneration on approaching it. This is confirmed by Professor Carlyle. The following description of the feelings of the army on this occasion, is well worthy of insertion.

"The Holy City was then in view; every heart glowed with rapture; every eye was bathed in tears. The word Jerusalem was repeated in tumultuous wonder by a thousand tongues; and those who first beheld the blessed spot, called their friends to witness the glorious sight. All past pains were forgotten; a moment's happiness outweighed years of sorrow. In their warm imaginations the sepulchre was redeemed, and the cross triumphed over the crescent. But with that rapidity of thought which distinguishes minds when strongly agitated by passion, the joy of the stranger, and the fierceness of the warrior, were changed in a moment for religious ideas and feelings. Jerusa-

lem was the scene of the resurrection of Christ; and, therefore, the subject of holy rejoicing: but it was the place of his sufferings also; and true devotion, full of self-abasement and gratitude, is as strongly affected by the causes and circumstances as the consequences of the Great Sacrifice. The soldier became in an instant the simple pilgrim; his lance and sword were thrown aside; he wept over the ground which, he said, his Saviour had wept over; and it was only with naked feet that he could worthily approach the seat of man's redemption."

In the siege of the Holy City by the Crusaders, Godfrey occupied the same station as, in the more memorable siege by the Romans, was occupied by Titus; the count of Thoulouse encamped opposite that part of Mount Sion where the Saviour of the world, as it was supposed, celebrated the Last Supper.

All the Crusaders had experienced the most horrid draught, and after many unsuccessful attacks, the city was taken by storm on July 15, 1099.

"On entering the city, the duke of Lorraine drew his sword and murdered the helpless Saracens, in revenge for the Christian blood which had been spilt by the Moslems, and as a punishment for the raileries and outrages to which they had subjected the pilgrims. But after having avenged the cause of heaven, Godfrey did not neglect other religious duties. He threw aside his armour, clothed himself in a linen mantle, and, with bare head and naked feet, went to the church of the sepulchre. His piety (unchristian as it may appear to enlightened days) was the piety of all the soldiers: they laid down their arms, washed their hands, and put on habiliments of repentance. In the spirit of humility, with contrite hearts, with tears and groans, they walked over all those places which the Saviour had consecrated by his presence. The whole city was influenced by one spirit; 'and the clamour of thanksgiving was loud enough to have reached the stars.' The people vowed to sin no more; and the sick and poor were liberally relieved by the great, who thought themselves sufficiently rich and happy in living to see that day.

All previous misfortunes were forgotten in the present holy joy. The ghost of the departed Adhemar came and rejoiced: and as at the resurrection of Christ the bodies of the saints arose, so at the resurrection of the temple from the impurity of the infidels, the spirits of many of those who had fallen on the road from Europe to Jerusalem, appeared and shared in the felicity of their friends. Finally, the Hermit who, four or five years before, had wept over the degraded condition of the Holy City, and who had commiserated the oppressed state of the votaries of Christ in Palestine, was recognized in the person of Peter. It was remembered that he had taken charge of the letters from the patriarch to the princes of Europe: it was acknowledged that he had excited their piety, and inflamed their zeal; and the multitude fell at his feet in gratitude for his faithful discharge of his trust, praising God who was glorified in his servant."

(*To be continued.*)

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*Last Hours of an Infidel who burnt his Bible.*

[The following affecting narrative is extracted from the Evangelical Magazine for February, 1821, where it is asserted to be strictly true, and where the name of the Rev. Mr. Coombs, of Manchester, is given as the minister who visited the unhappy man.]

ON the Lord's Day, October 24th, 1819, I was called (says the person who has furnished the following account) to visit a poor man in Manchester. He was described to me as dying in the most distracting agonies of mind. I found him in the full possession of his mental faculties, but much agitated and alarmed by a sense of his great sinfulness and approaching misery. For this I was at no loss to account, when I had learned, partly from himself, and partly from his neighbours, the following particulars of his history:—

He had been accustomed from childhood to reverence the institutions of religion, to read the Word of God, and to attend his worship. Regular in his habits, and moral in his deportment, he had generally maintained a fair character. About six months before the time at which I saw him, he had been deprived

of his wife by death. To suppress the sorrow occasioned by this loss, he went frequently to a public house; there he found companions whose mirth caused him to forget for a moment his troubles. At first he was surprised and shocked by their profaneness, but he soon proved that "Evil communications corrupt good manners." These men were INFIDELS; and it was not long before they persuaded their new associate to imitate their example, in abandoning the profession, and casting off the restraints of *Religion*. On SUNDAY mornings they met to encourage each other in all manner of wickedness; and on one of those occasions, according to previous agreement, they together committed their *Bibles* to the flames, and vowed never again to enter a place of *religious worship*.—"All this (said the wretched man) did well enough *while I was in health*, and could keep off the thoughts of *death*." Now, however, he was stretched on a bed of sickness, and conscious of his near approach to eternity; in this state, forced to reflection, his guilt and danger excited the utmost horror and alarm: despair had taken full possession of his mind. When I spoke to him of the mercy and forgiveness, which the most heinous offenders are encouraged to seek through the mediation of a *Redeemer*, he hastily exclaimed, "What's the use of talking to me about mercy?" When entreated again and again to behold the Lamb of God, which taketh away the sin of the world, he said, "I tell you, it's of no use now; 'tis too late—'tis too late." In reply to my exhortation to *pray*, he said, "Oh! I could pray *once*, but *now I can't pray*"—and, after a pause, "*I will not pray*." These expressions were subsequently several times repeated, "*I cannot pray, I will not pray*." Two men having entered the room, whom I understood to have been *leaders* in the guilty company by whom this poor man had been deluded, he hastily turned his face from them with obvious disgust and terror; and after they had addressed to him some blustering expressions, by which they hoped to rally his spirits, he raised himself on his bed, lifted up his hands, and in the most deliberate and solemn manner

called on God Almighty to blast those wretches to all eternity! They almost immediately left the apartment, uttering a profusion of oaths. Some time afterwards three others of the wretched men entered, and occasioned a repetition of the imprecations, which it was impossible for any to hear without shuddering.

After I had been with him two hours, (during which time he frequently repeated such expressions as have been stated), he became quite indifferent to what was said to him, rolling about on his bed, and now and then ejaculating, "My Bible! Oh! the Bible." His eyes were for several minutes fixed on me, but he seemed not to hear the questions and entreaties which I continued to address to him. He then concealed his face by turning it to the pillow, and after having remained in this position perhaps a quarter of an hour, his whole frame was violently convulsed; he groaned, and then again was still; and whilst I was speaking to the by-standers, he expired.—"It is a fearful thing to fall into the hands of the living God!"

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*Extracts from Bishop Griswold's Address to the Biennial Convention of the Eastern Diocese, assembled in Newport, Rhode-Island, September 27th, A. D. 1820.*

REVEREND BRETHREN, AND  
RESPECTED FRIENDS,

I ADDRESS you under some circumstances of peculiar disadvantage; and the pleasure of meeting you again, on this interesting occasion, is mingled with regret, that in the discharge of this duty I cannot equal your just expectations. The infirm state of my health during the nine months last past has necessarily occasioned some deficiency in the performance of Episcopal duties. Early in August a tour was commenced with the intention of visiting the northern parts of the diocese: but for particular reasons, respecting the churches in Vermont, I was requested to postpone my visit to that state till the next spring.

A minute detail of the churches visited, and of all my official transactions,

would probably be as useless, as it certainly would be dull and uninteresting. The mention of those which are of the most general concern will suffice.

On the Friday next following the day of our last Biennial Convention, in Greenfield, Joel Clapp was ordained Deacon. The Sunday after I passed in Guilford, in Vermont. A number of people, actuated by a laudable zeal for promoting God's holy worship, had erected a neat and very convenient edifice, in which I was invited that day to officiate. The congregation was respectable, and very attentive; and though there were then no Episcopalians in that town, a number of the principal people expressed a desire to become acquainted with the doctrines and worship of our church; and invited Mr. Baurý, a student in theology, and since a candidate for holy orders, to perform Divine service for a few weeks in their church. Mr. Baurý, who has continued with them to the present time, has devoted himself, with great diligence and pious zeal, to all the duties allowed to those who are not ordained to the ministry; and his labours have been remarkably blessed.

On the Wednesday following, the new church in Hopkinton, in Massachusetts, was solemnly dedicated, and set apart to the worship and service of Almighty God, by the name of St. Paul's Church. On the 10th day of November, in the same year was also consecrated, St. Paul's Church, newly erected in South-Kingston, in the State of Rhode-Island. The day following, and in the same church, Herbert Marshall was ordained Deacon. The services, on each day, were attended by a large assembly of people, who appeared to be suitably and deeply impressed; and gave reason to hope that the impression might be of lasting benefit.

On the 18th day of the same month, I was present at the State Convention of Massachusetts, which met in Salem. Confirmation was administered; and the Rev. Calvin Wolcott, Deacon, was admitted to the order of Presbyters. And on the 19th day of December following, at Bristol, in Rhode-Island, Carlton Chase, and Patrick H. Folker, were ordained Deacons.

Early in the next year I again visited Guilford, in Vermont, being invited by the proprietors of the new church, and others, who had formed themselves into a society: and on the 18th of February, 1819, the house, by their unanimous request, was dedicated, according to the Canons and usage of the Protestant Episcopal Church. Twenty-one persons, including some children, were baptized. Thirty-two received confirmation apparently with a very deep sense of the nature and solemnity of the ordinance. The next day I preached in the congregational meeting-house, about four miles from the church, and near the centre of the town. And, on Sunday, the 21st, again officiated in the church, baptized four adults and five children, confirmed eleven more, and administered the Lord's Supper to forty-two very devout communicants; of whom about thirty, then for the first time, received that sacrament. On no occasions have I ever witnessed more pleasing evidence of sincere piety and religious reverence; or felt more sensibly the presence and the goodness of God, who, in his great mercy, as there is reason to believe, was pleased to bless that visitation to the comfort and edification of his people. In August of the same year I made a third visit to that parish; on the 20th preached and administered baptism in the meeting-house; and on the 21st preached in the church, baptized three adults and two children, confirmed nine persons, and gave the communion to about forty-five. Another society has, for convenience, been organized in that town, and Divine service is performed alternately in the meeting-house and in the church; and on every Lord's day a third service is held in the latter place.

In the spring of last year, the old church in North-Kingston, (R. I.) was put in complete repair, and a bell has been added. On the 6th of May it was dedicated to God's glory and worship; and on the 14th day of the same month, at North-Providence, the Rev. James B. Howe, Deacon, was ordained Priest.

About the middle of the summer of 1819, I made a tour through Massachusetts, and visited the most of our

churches in that state. The following are extracts from a journal of that tour.

'Wednesday, the 30th of June, preached in Bridgewater. A decent and respectable congregation attended. Here is "a famine of hearing the word of God:" May the Lord, in his merciful goodness send them the bread of life. Here was I met by Mr. Wolcott, a zealous, faithful minister of the Lord Jesus. May the Lord send many such into his vineyard.—Thursday, A. M. preached in Hanover, confirmed, and gave the communion. Into this cold region, there is hope that the Sun of Righteousness is diffusing his vital rays, and that some are now rejoicing in the light of his truth. In the afternoon preached again. The people hear with eager attention: May the Lord graft his word in their hearts.

'Friday, July 2d, preached in Marshfield. The small church was crowded, even in this busy season: nor could it hold the people assembled of various denominations pressing to hear "the things which belong to their peace." Grant, O thou God of all mercy and grace, that those things may not be "hid from their eyes;"—may they be led into the way of truth, and hold the true faith of the Lord Jesus Christ, in unity of Spirit, in the bond of peace, and in righteousness of life, till finally they are united with the innumerable assembly of just men made perfect.

'Saturday, preached, confirmed, and gave the communion in Quincy. The very few who were confirmed appeared to possess an awakened sense of God's mercies, and of a Christian's duty. May their piety be permanent—the fruit be with holiness, and the end everlasting life. O blessed Lord, how inestimable are the privileges of these thy holy ordinances: let none who enjoy them, receive thy grace in vain. Confirm and strengthen their faith and hope, and make them thine for ever.

'Sunday preached in Boston;—in the morning in Trinity Church;—in the afternoon in St. Matthew's, and in the evening in Christ Church. Monday pursued my journey to Marblehead, accompanied by the Rev. Mr. Eaton. On our way met, in Lynn, with a small congregation, recently formed into an

Episcopal society. Their deportment was pleasing, and they appeared devout. All things here seem to be done decently and in order. God grant that they may also "be done unto edifying." This is indeed a "little flock;" but "who hath despised the day of small things?"

"Tuesday, in Marblehead, preached and confirmed. In the midst of judgment the Lord remembers mercy. This church has much declined. Mr. Smith, the fifth of their ministers, still living, is about to leave them. But there is consolation in believing that there yet remains among this people the spirit of piety, and prayer, and devotion to God. A faithful, praying people, however few their number, or scanty their means, the Lord will never leave nor forsake."

These brief extracts from the journal may add some variety to a narrative which at best must be tedious.

The last place visited in this journey was Springfield, where I remained several days. The efforts made by a gentleman of piety and high respectability in that place to establish a church for the more particular accommodation of those employed in the service of the United States, are deserving of much praise: but whether there yet remains a hope of ultimate success, I have no recent or certain information.

At an ordination held in Providence, September 2d, of the same year, Patrick H. Folker and George Taft, Deacons, were admitted to the order of Priests; and Addison Searle, Jasper Adams and Edward Lippitt, were ordained Deacons.

From Providence I proceeded to Boston, and, on the 4th, assisted in the interesting ceremony of laying the corner-stone of a new church in that town. The next day being Sunday, I officiated in Dedham; and on Monday proceeded on a tour which was extended through New-Hampshire, and a part of Vermont. In the course of it, on the 16th, I assisted in the institution of the Rev. James B. Howe into the parish of Union Church, in Claremont, and administered confirmation and the Lord's Supper. The next day we had Divine service and confirmation in the morning at

Cornish; and in the afternoon prayers, and a sermon at Windsor, in Vermont. On the 17th, in Windsor, assisted by my Rev. Brethren, Abraham Brownson, James B. Howe, George Leonard, and Titus Strong, I gave Priests' orders to the Rev. Joel Clapp, and to Rodolphus Dickenson, the order of Deacons. Confirmation was administered, and the communion of course given. The audience appeared deeply interested in the solemnities, and I have rarely known the services of our church, of ordination especially, effect, in a congregation, a more serious impression. It is sufficient to observe, that with some few exceptions, when others perform the duty, my general practice is to preach in the churches visited. In this tour I visited sixteen parishes.

On the 17th of November I met with the State Convention of Massachusetts in Hanover: we had the usual services in the morning; and also in the evening. Confirmation was administered. The next day I preached in Marshfield, when also, and for the first time in that town, there was a confirmation. There appeared to be an awakened attention to religious inquiry among that people, and a very general concern for their spiritual state.

From January to May, of the present year, I was visited with sickness, and able to perform but few official duties. The people of my parish in Bristol, without curtailing the stipend allowed me, generously engaged the Rev. Mr. Taft to aid in the ministry; and he still continues my assistant. With difficulty and some hazard, on the 29th of April, I admitted to the order of Deacons, Isaac Boyle, Marcus A. Perry, and Milton Wilcox;—and in May attended the General Convention. Confirmation was administered in Bristol on the 30th of April, the 7th of May, and the 25th of June of the present year.

June the 30th, assisted by the Right Rev. Bishop Brownell, of Connecticut, and several clergymen from various parts, I consecrated St. Paul's Church, in Boston. The erection of that elegant edifice, by the very liberal exertions of a few respectable individuals; the

chaste style of its architecture; the particulars of its dedication, and the institution of the Rev. Samuel F. Jarvis, D. D. the following week, are things so generally known in the diocess, that it is unnecessary now to repeat them. But it is highly fitting and very much our duty to render united and unfeigned thanks to the Father of mercies for an acquisition so valuable to our churches, and to our clerical body.

Besides the institutions already noticed, the Rev. Mr. Ten Broeck has been inducted into the parish in Portland; the Rev. Joel Clapp into the church in Shelburne, Vermont; and the Rev. George Leonard into the church in Cornish, New-Hampshire.

At an ordination holden in Providence, on the 4th day of August last, the Rev. Jasper Adams, and the Rev. Lemuel Burge were ordained Presbyters. Also in Bristol, on the 9th day of the present month, the Rev. Addison Searle, Deacon, was admitted to the order of priesthood. The whole number ordained presbyters, since you last convened, including the Rev. Mr. Chase, this day admitted to that holy order, is nine. Eleven have been ordained Deacons, three hundred and twenty-four persons have been confirmed, six only have been received as candidates for holy orders; to wit, Alfred L. Baury, Stephen H. Tyng, Henry C. Knight, Samuel B. Shaw, Joseph Muncher, and Jordan Gray. The total number of candidates at present on the list is eleven.

The Rev. Benjamin B. Smith, Herbert Marshall, George L. Clayman, Rodolphus Dickenson, Patrick H. Folker, Amos Pardee, Marcus A. Perry, and Milton Wilcox, have removed from this Diocess.

The Rev. James Nichols, having by his letter, dated at Manchester, in Vermont, July 2d, A. D. 1819, declared his resolution to renounce the ministry of the Protestant Episcopal Church, and in future not to exercise any of its functions; in consequence, agreeably to the provisions of the 2d Canon of the General Convention of 1817, he, the said James Nichols, on the 2d day of September, 1819, in the presence of the Rev. Mr. Crocker, and other clergy-

men, was declared to be, and is suspended from his grade of the ministry in said church.

Since our last Biennial Convention, the District of Maine has become a State, and now holds a respectable rank in the Union which forms this rising empire. It became proper, of course, and was judged expedient, that the few churches in this new state should form a State Convention. Accordingly a meeting of Delegates from the two churches in Maine, took place in Brunswick, on the 3d of May in this present year. They acceded to the constitution of the General Convention, and formed a constitution for that State. Their Delegates, sent to the last General Convention, were received, and their proceedings recognized and approved; and agreeably to their request, they are annexed to this Eastern Diocess. Whether any and what alteration in our Diocesan constitution, may in consequence be necessary, will claim a place in your deliberations.

The church in Maine, though small, is a just subject of gratulation and praise. Three years ago we had but about twelve communicants in that District; there are now about one hundred. Most laudable have been their efforts and liberality in making provision for the decent performance of Divine worship, and the regular administration of the Christian ordinances. In Gardiner they have erected a new and very handsome church, excelling, in the purity of taste displayed, and perfection of the Gothic style, any edifice perhaps in the United States. If the Lord permit, it will soon be solemnly dedicated to his holy worship. The parish in Portland are second to none in their pious liberality: "for to their power (I bear record) yea and beyond their power they are willing,"—and generously endeavour to render the situation of their worthy Pastor comfortable and happy. I have supposed it my duty to give them some little aid from our Easter contributions. They have obtained a bell for their church. May the Lord remember them for good, and visit them with his salvation.

The church in New-Hampshire has

not materially changed from the state reported at your last convention. The Rev. Daniel Barber has left this Diocese, and also it is reported, the communion of the Protestant Episcopal church. The Rev. Mr. Howe has succeeded him in the church in Claremont, where his labours are much blessed. The parish, having very much increased, have purchased a new and convenient church, in the village, and they are enlarging their old church: Divine services are performed alternately in the two. The Rev. Mr. Chase has the pastoral charge of the church in Drewsville. The Rev. Mr. Searle has officiated the greater part of the year last past in Concord, Hopkinton, and Bradford, and occasionally in some of the neighbouring towns: three months of which time he was employed as a missionary. Had we the means of employing even one itinerant clergyman in that state, he would probably be able to form some new churches, and would, with the Divine blessing, be of very great use in the cause of the Redeemer's kingdom. When shall we follow the example of all other churches?—When perform that work of propagating his faith which our Saviour requires? In every state should be a Missionary society, encouraged by every parish, and supported by every churchman. He who cannot give one dollar, if such there be, let him give a cent or a mite: let him show that he loves the Lord, regards his word, and desires to build up his kingdom.

In no part of this Diocese is the change for the better, during the last two years, more apparent than in Vermont; though even there, but little, we fear of what we ought to do, has been effected. Mr. Chase has succeeded Mr. Chapman at Bellows Falls. The church in Shelburne, under the care of Mr. Clapp, has very much increased. New parishes might easily be formed, had we missionaries to feed them with the bread of life, and rear them up to strength and maturity. Some promising young men, in that state, are now prosecuting their studies, with a view to the sacred ministry. In Manchester a new church is now in building; and another in Windsor.

In February next, it is expected that the very important law question, respecting their church lands, will be decided.

In Massachusetts we have to lament the decline of the church in Marblehead; as also some unhappy dissensions which have interrupted the peace, and clouded the prosperity of the parish in Great-Barrington. In August I visited that and the other churches in the western part of the state; and the hope is cherished that, through the Lord's goodness, union and peace may again be restored. Such, I am happy now to state, has been the result in Lanesborough:—the Rev. Aaron Humphrey, from Connecticut, has succeeded the Rev. Mr. Pardee in the pastoral charge of that church, which is united and prosperous.

A new society has been formed in Ashfield, which loudly calls for our fostering care. It is painful to reflect on our inability to give this and many other new and small parishes that attention and aid which they chiefly need. In Taunton some measures have been taken, and it is hoped will be pursued for resuscitating the ruins of that once little church. St. Paul's Church, in Boston, is gradually filling with a very respectable congregation.

The Rev. Mr. Chapman was absent four months, employed as a missionary chiefly in Lenox. As there appeared an urgent call for Mr. Wolcott's labours, and a prospect of much usefulness in Marshfield, it was judged expedient that he should discontinue his services in Quincy, and that something should be allowed him for a year or two, as missionary in Marshfield: And the prospects thus far seem to justify this arrangement. That the church in Quincy might not in consequence suffer, the Rev. Mr. Lippitt was employed as a missionary there for six months: And provision has since been made for the continuance of public worship in that parish till the present time.

The church in Rhode-Island continues to enjoy the smiles of its Divine Head. The number of communicants has very considerably increased: nor is there reason to believe that piety or zeal is in any degree diminished. The

sacerdotal connexion between the Rev. Mr. Blake and the church in North-Providence, is, by mutual consent, dissolved. The Rev. Lemuel Burge is settled in the parish of St. Paul's Church, in North-Kingston and South-Kingston.

It would seem that the soil of the Eastern Diocess is peculiarly unfavourable to missionary societies. The one in this state, I am sorry to say, has not received that general patronage of our few churches which was anticipated. The greater part of what has been contributed, is, I believe, from one parish, and that not the largest. A missionary society was, some years since, formed and incorporated, in Massachusetts, and some measures have more recently been taken, by the convention and standing committee of that State, to collect funds: but their efforts have not, to my knowledge, been attended with any considerable success.

The sums collected at our Easter contributions, I have endeavoured, with the advice of our standing committee, to apply to the purposes intended, with the utmost frugality, and according to the best of my judgment. This fund is annually diminishing. The collections of the present year are from a few churches only, and amount to about two hundred and forty dollars. The greater part of our churches have no such contributions. Whether you will judge it expedient and just still to call on those few, seeing it is not made, as our convention recommended, a general thing, may be worthy of consideration. The apology, which is usually made, for not asking the people to contribute is, that the parishes are poor, and their burdens already heavy; facts which we well know, and sensibly feel. But this excuse, as I conceive, is founded on a misapprehension of what is required. It is not enjoined upon any parish or individual to contribute any thing but what can be given with convenience, and with "a willing mind?"—It is required only that our people may all have a suitable *opportunity* to give. In the poorest parish there may be a few persons who are able, and willing, and desirous to contribute something to this most important and charitable object.

We know well that among Christians of other denominations, handsome collections are made in parishes much poorer than some of ours who contribute nothing: and we know too that many of our people contribute to the propagation of the Gospel by other sects, who would more gladly give, if, with even less importunity, they were called on by the clergy of our own communion. Should it by any be said that the sum like to be collected will be so small they are ashamed to present it, let such reflect on the impiety of thus dishonouring our Divine Master, and neglecting his work, through fear of bringing discredit upon ourselves! Is it thus we take his cross, and bear his reproach? Permit me, my Clerical Brethren, to ask, whether *we* are not the chief delinquents in this thing?—We who ought to *lead* in every measure which will spread the faith of the blessed Saviour, and build up his kingdom. Are not the people more ready to give for this noble purpose than we to ask? Are we duly mindful of our Lord's command, doing all in our power to preach his Gospel to *every creature*?

Sunday schools have been introduced into many, and I believe into the greater part of our parishes, and their success has more than equalled our most sanguine expectations. It is not necessary that I should now dwell on the salutary effects of this mode of instruction. It will suffice to observe that what is chiefly essential, to avail ourselves of its full benefits, is the pious zeal, and generous disposition of our people to bestow their services in what we may truly denominate, this "labour of love." What is most to be feared is, that they may at length be "weary in well doing." Let it not be so: let the young especially be encouraged to engage and continue in this charitable work, than which none can be more useful to individuals, to religion, and to society.

Finally, I take this opportunity of once more requesting that the several State Conventions, and all whose duty it is, or who are willing to perform the duty, will, in the time to come, carefully transmit to me the parochial reports, and whatever else may be ne-

cessary or useful, in giving a full and more particular view of all our churches. My earnest desire is, and indeed my full intention, should God in his forbearing mercy still prolong my life and give the means, to make a more particular and accurate statement, than has yet been made, of the annual prosperity or decline of our churches.

That he who alone is able will give us success; that the business of this convention may be conducted with harmony and wisdom; and our hearts and lives be devoted to the building up of the Redeemer's kingdom, is my humble prayer.

ALEXANDER V. GRISWOLD.

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The Annual Meeting of the New-York Bible and Common Prayer Book Society was held in Trinity Church, in this city, on Tuesday, February 27th, when the following Report was read, accepted, and ordered to be published:—

*Eleventh Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.*

TWELVE years have now elapsed since the establishment of the New-York Bible and Common Prayer Book Society, the first institution in this city which had for its declared object, the gratuitous distribution of the Holy Scriptures. During the period of its operations, it has been so far blessed, as to be enabled to raise a permanent fund of \$5295 35 cents, to obtain a set of 8vo. stereotype plates for the Book of Common Prayer, and to expend, in procuring Bibles and Prayer Books for distribution, nearly \$4000.

The result has been, the circulation, through the medium of this society, of 2966 Bibles, 500 New Testaments, and 5485 Prayer Books; making an aggregate of 8951 volumes.

Of the above, 252 Bibles, and 630 Prayer Books, have been *gratuitously distributed*, and 101 8vo. Prayer Books, from our stereotype plates, *given to members and donors, on the terms of the society*, since its last meeting.

Our operations, during the past year, have been much facilitated, through the instrumentality of the office of

*Agent*, recently established by the Board, and the very faithful discharge of its functions by the present incumbent.

The sum of \$250 has been appropriated by the Board to the purchase of Bibles, and the like sum for that of Prayer Books, for gratuitous distribution, the ensuing year.

The operations of the society, in consequence of the urgent and perpetually increasing wants of our own diocese, have been almost exclusively confined within its bounds. The managers would have rejoiced at ability to extend them more widely, but have found themselves incapable of even approximating to the full supply of the necessities at home. They regret that such should have been the state of things in the largest, wealthiest, and most flourishing diocese in the Union. They would respectfully, but most earnestly urge upon their brother churchmen—and hope to be not wanting in their own attention to it—the Christian obligation which lies upon so highly favoured a section of the church, to employ the ability intrusted to it by a bountiful Providence, not only to the care of its own children, but, also, to the extending of aid to dioceses from which God's mere goodness has made us to differ in the possession of means for advancing the cause of Christ.

With these feelings, however, we would mingle—and call upon our fellow-members to add their's—emotions of lively gratitude to him from whom cometh every good and perfect gift, for what he has enabled us to do. The circulation of nearly 9000 copies of the Scriptures, and of a Liturgy carrying to the heart, in every variety of most interesting and impressive form, their divine doctrines and precepts, cannot have been without effect. The blessing of God has gone forth with them. His grace has awakened attention to their sacred contents—has brought them home to the heart—has thus blessed them to the conversion of the sinner, to the comforting of the penitent, to the confirming of the faithful, to the reclaiming of the wandering, to the encouragement of the striving, to the consolation of the sick and the afflicted, to

the support of the dying, and, perhaps, to the furnishing of the departed soul with its first hallelujah, when delivered from the prison of the body.

In the enlargement and increasing prosperity of the church in this diocess, we see cause to cherish the humble hope, that these effects may have been produced to no very inconsiderable extent. In the year 1809, in which this society was formed, there were, in this state, but 42 clergymen of our church. There are now 78. The number of congregations has increased in about the same proportion. To this encouraging state of things, although we delight to perceive in it the Divine blessing upon a well regulated system of ecclesiastical concerns, and upon Episcopal and pastoral fidelity, we may, also, humbly hope that our society has been not a little conducive. It gives us great pleasure, indeed, to acknowledge as powerful, and, in some instances, more effectual auxiliaries, those sister establishments of our church, in various parts of the diocess, which have for their objects this same good work of circulating the Bible and the Book of Common Prayer—the support of missionaries—and the distribution of religious tracts. And it now gives us the highest satisfaction to hail, as an enterprize surpassing them all in magnitude of importance, and in probable extent of beneficial influence, the measures commenced at our last convention, and prosecuting, under the auspices of managers appointed by that body, for affording the means of securing, by competent provision for their education, a pious, orthodox, and learned clergy. When we consider the order set forth in the word of God, as that by which he designs the blessings of the Gospel to be disseminated and preserved among men, we cannot but regard the various and momentous functions of the ministry of his church, as most intimately connected with the interests of evangelical piety, with regard both to the sanctification and salvation of individuals, and to its benign influence on communities. Hence the state of religion, and its practical influence, have ever been graduated by the character and abilities of the clergy.

In this noble institution, therefore, we see an effort for the advancement of the Redeemer's cause, which we all should most heartily bid *God speed*; and the interests of which, we should all, according to our respective ability and opportunity, endeavour to be God's honoured instruments of promoting. This will be perfectly consistent with the continuance, and even increase of our exertions in behalf of those other excellent institutions, by which our church aims, though, indeed, in an humbler sphere, at the furtherance of the same great object—the spiritual and eternal welfare of the sons of men.

When we contemplate the resources of this diocess, possessing upwards of 120 congregations, and these including no inconsiderable share of the wealth of our state, and then suppose that deep influence of religious affection, which its everlasting moment deserves, our minds, at once, form the idea of a magnitude of exertion in the various methods for advancing the interests of religion and the church, commensurate to the just expectations which should be entertained, of a diocess so peculiarly favoured with means and facilities. May God put it into the hearts of those whom he has blessed with this world's goods, to consecrate a liberal share of them to the glory of the all-bounteous Giver. Gratitude to him demands this offering. His promised blessing urges to it. His church asks it, as a return of *temporal* for *spiritual* things; and as furnishing her with the means of accomplishing the blessed and eternally momentous objects for which she was established.

Signed by order of the Board,  
MATTHEW CLARKSON,  
*Chairman pro tem.*

BENJAMIN T. ONDERDONK, *Secretary.*  
*New-York, Feb. 21, 1821.*

The following gentlemen were elected to be associated with the Bishop and clergy of the city, as the Board of Managers for the ensuing year:—

Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry McFarlan, and Richard Platt.

At a meeting of the Board of Managers, on Friday, March 2d, the Rev. Benjamin T. Onderdonk was chosen secretary, Gulian Ludlow, treasurer, and Henry M<sup>r</sup>Farlan, agent.

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*Annual Report of the Orphan Asylum Society in the city of New-York, made in the month of April, 1821.*

AT this joyous season of the year, when nature rouses from her lethargy to put on her fairest garments in praise of her Creator, there is no sentiment more predominant in the hearts of the Board of Direction of the "Orphan Asylum Society," than that of gratitude. They began the year in sorrow, and their friends and patrons mingled their feelings with those of the Board on the recollection of departed worth. But, though clouds and darkness rested on them for a time, the gloom has been dispersed by that light which has shone on the Society, and guided them in seasons of perplexity and doubt from its commencement to the present day.

At no period has the aspect of the Society been more promising than at the present. It is true that "daily bread" has been all the Orphan's portion, but the hand that bestows it has never yet been shortened. The large debt which was contracted in requisite repairs and alterations of their establishment, during the former year, is, by the annual grant of the Legislature and the contributions of benevolent individuals and congregations, in a good degree liquidated. The blessing of health, with few exceptions, has been dispensed with unsparing bounty to their orphan family. The Board have been able to place a larger number of children than usual in respectable situations, where every reasonable hope may be indulged that they will be taught that knowledge which maketh wise unto salvation, and to fulfil their duty in their respective stations. The continuance of the worthy Superintendants in their sphere of usefulness, and the acquisition of their daughter to aid in the instruction of the girls—the good conduct of the Monitor, who was brought up under their care, and the general propriety of the children's behaviour, are causes of heart-

felt gratitude to the Friend of the fatherless, and incitements to that confidence in the protecting care of Providence, which occasional discouragement and inquietude should never be able to destroy.

Since the last Report, 16 boys have been bound to farmers or mechanics; 16 girls placed in respectable families; 10 boys and 8 girls have been received into the institution: and there now remain 128 children dependent upon you for the necessaries of life. In order to inure the boys to hardship and fatigue, they are required to cut all the wood, draw the water, &c. and are taught to cultivate the grounds belonging to the Asylum, which have yielded a very large supply of vegetables of various kinds.\* The girls are employed in work appropriate to themselves: they have, within the last year, made 550 garments of different sorts, 40 pair of sheets, 18 mattresses, besides quilting 13 bed-quilts, repairing their clothes, knitting, assisting in washing, ironing, and every variety of house-work.—Although care is taken to give them habits of industry, the culture of their mind is not neglected. It is with pleasure the Board observe the larger portion of the children able to read their Bible, and the assiduity with which they store their minds with scripture truth. They have, during the last year, committed to memory from 49 to 1666 verses; and their progress is very good in arithmetic and writing; several of the boys are also studying the rudiments of grammar.

The Board have been called to resign to his Heavenly Father one little boy, whose debilitated health, when he entered the Asylum, seemed to revive for a season under the genial influence of kindness and wholesome diet; but his constitution was too much impaired to sustain a very severe attack of influenza during its prevalence in our city.

The increasing expenses of so numerous a family are often the source of harassing anxiety to the Board, and certainly require an extension of the

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\* There have been raised, in the past year, 2000 heads of cabbage, 150 bushels of potatoes, 100 bushels of turnips; also, beans, peas, parsnips, onions, &c. &c.

means of their support; earnestly is it desired, that those whose minds have not yet dwelt on the usefulness of the institution, would be induced to investigate it, and judge for themselves of the necessity of larger pecuniary aid. By the Treasurer's account it will appear, that the Society are still in debt. Let not the hope be disappointed, that the necessities of the Orphan will be regarded, and they, whose kind hearts "teach them to feel another's woe," will give cheerfully according to their ability.

One circumstance is attended with painful interest to the Board: it is the resignation of their respected Treasurer. Deep are their feelings of gratitude and affection, on recurring to the services of their beloved friend. At the origin of the Society, when the magnitude of its object seemed almost to appal the firmest mind—when a building must be erected, and there were no resources, their benevolent coadjutor became personally responsible for large amounts of money, which enabled them to complete a commodious and well-finished house. The prudence and economy which were manifested in the fulfilment of the duties of her office, have ever inspired implicit confidence in her judgment and discretion. Many a child of affliction can bear testimony to the maternal kindness with which she gladdened the heart of the Orphan. Her counsels will always be cherished as the result of mature and conscientious reflection. The Board indulge the hope that, although she decline the arduous duties of Treasurer, she will not resign her situation as Trustee, but still animate and encourage them by her countenance and advice. In the retirement of domestic life, long may she enjoy those consolations which flow from the reflections of a well-spent life; long may she be spared to her friends and associates as their example to render the various talents of wealth, of influence, and of leisure, conducive to the end for which they were given.

The memory of herself and her early associates cannot be obliterated. With steady and undeviating perseverance they originated and matured an institution, which, in an extended sense, miti-

gates the Orphan's sufferings, and causeth the heart of the widow to rejoice, as her soul melteth within her at beholding her infant offspring just ready to relinquish for ever the protection of their only surviving parent.

Happy those children, who, bereft of their parents' care and deprived of the necessities of life, have found an Asylum from their wretchedness! Happier they who, rejoicing in the smile of parental love, and rich in the enjoyment of domestic and social happiness, with their *sympathy* for the destitute Orphan, dispense those more *substantial* gifts which are absolutely essential to the existence of the institution.

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### Murder of Becket.

(From Lingard's History of England.)

THE next day about two in the afternoon, the knights abruptly entered the archbishop's apartment, and neglecting his salutation, seated themselves on the floor. It seems to have been their wish to begin by intimidation: but if they hoped so succeed, they knew little of the intrepid spirit of their opponent. Pretending to have received their commission from Henry, they ordered the primate to absolve the excommunicated prelates. He replied with firmness, and occasionally with warmth, that if he had published the papal letters, it was with the royal permission: that the case of the archbishop of York had been reserved to the pontiff: but that he was willing to absolve the others on condition that they previously took the accustomed oath of submitting to the determination of the church. It was singular that of the four knights, three had, in the days of his prosperity, spontaneously sworn fealty to him. Alluding to this circumstance, he said, as they were quitting the room, "Knowing what has passed between us, I am surprised you should come to threaten me in my own house."—"We will do more than threaten," was their reply.

When they were gone his attendants loudly expressed their alarms: he alone remained cool and collected, and neither in his tone or gesture betrayed the slightest symptom of apprehension. In this moment of suspense the voices

of the monks singing vespers in the choir struck their ears, and it occurred to some one that the church was a place of greater security than the palace. The archbishop, though he hesitated, was borne along by the pious importunity of his friends: but when he heard the gates close behind him, he instantly ordered them to be re-opened, saying, that the temple of God was not to be fortified like a castle. He had passed through the north transept, and was ascending the steps of the choir, when the knights, with twelve companions, all in complete armour, burst into the church. As it was almost dark, he might, if he had pleased, have concealed himself among the crypts, or under the roof: but he turned to meet them, followed by Edward Grim, his cross-bearer, the only one of his attendants who had not fled. To the vociferations of Hugh, of Horsea, a military subdeacon, "Where is the traitor?" no answer was returned: but when Fitzurse asked, "Where is the archbishop?" he replied: "Here I am, the archbishop, but no traitor. Reginald, I have granted thee many favours. What is thy object now? If you seek my life, I command you, in the name of God, not to touch one of my people." When he was told that he must instantly absolve the bishops, he answered, "Till they offer satisfaction, I will not."—"Then die!" exclaimed the assassin, aiming a blow at his head. Grim interposed his arm, which was broken, but the force of the stroke bore away the primate's cap, and wounded him on the crown. As he felt the blood tickling down his face, he joined his hands, and bowed his head, saying: "In the name of Christ, and for the defence of his church, I am ready to die." In this posture, turned towards his murderers, without a groan and without a motion, he awaited a second stroke, which threw him on his knees: the third laid him on the floor at the foot of St. Bennet's altar. The upper part of his skull was broken in pieces, and Hugh, of Horsea, planting his foot on the archbishop's neck, with the point of his sword drew out his brains, and strewed them over the pavement.

### *An Account of a Funeral Ceremony at Rome.*

(From Matthews's Diary of an Invalid.)

IN my way home I met a funeral ceremony. A crucifix hung with black, followed by a train of priests, with lighted tapers in their hands, headed the procession. Then came a troop of figures, dressed in white robes, with their faces covered with masks of the same materials. The bier followed;—on which lay the corpse of a young woman, arrayed in all the ornaments of dress, with her face exposed, where the bloom of life yet lingered. The members of different fraternities followed the bier—dressed in the robes of their orders—and all masked. They carried lighted tapers in their hands, and chanted out prayers in a sort of mumbling recitative. I followed the train to the church, for I had doubts, whether the beautiful figure I had seen on the bier was not a figure of wax;—but I was soon convinced it was indeed the corpse of a fellow-creature;—cut off in the pride and bloom of youthful maiden beauty. Such is the Italian mode of conducting the last scene of the tragi-comedy of life. As soon as a person dies, the relations leave the house, and fly to bury themselves and their griefs in some other retirement. The care of the funeral devolves on one of the fraternities, who are associated for this purpose in every parish. These are dressed in a sort of domino and hood; which, having holes for the eyes, answers the purpose of a mask, and completely conceals the face. The funeral of the very poorest is thus conducted, with quite as much ceremony as need be. This is perhaps a better system than our own, where the relatives are exhibited, as a spectacle to impertinent curiosity, whilst from feelings of duty they follow to the grave the remains of those they loved. But ours is surely an unphilosophical view of the subject. It looks as if we were materialists, and considered the cold clod as the sole remains of the object of our affection. The Italians reason better; and perhaps feel as much as ourselves, when they regard the body,—deprived of the soul that animated, and the mind that informed it,—as no

more a part of the departed spirit than the clothes which it has also left behind. The ultimate disposal of the body is perhaps conducted here with too much of that spirit, which would disregard all claims that "this mortal coil" can have to our attention. As soon as the funeral service is concluded, the corpse is stripped, and consigned to those who have the care of the interment. There are large vaults, underneath the churches, for the reception of the dead. Those who can afford it are put into a wooden shell, before they are cast into one of these Golgothas;—but the great mass are tossed in without a rag to cover them. When one of these caverns is full, it is bricked up; and, after fifty years, it is opened again, and the bones are removed to other places, prepared for their reception. So much for the last scene of the drama of life;—with respect to the first act, our conduct of it is certainly more natural. Here they swathe and swaddle their children, till the poor urchins look like Egyptian mummies. To this frightful custom, one may attribute the want of strength and symmetry of the men, which is sufficiently remarkable.

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The New-York Protestant Episcopal Missionary Society held their fourth anniversary meeting in St. Paul's Chapel, in the city of New-York, on the 6th day of December, 1820; when the following report of the Board of Managers was read by the Chairman of their Committee:—

*Fourth Annual Report of the Board of Managers of the New-York Protestant Episcopal Missionary Society.*

IN presenting the Fourth Report of this Society, we cannot refrain from expressing our gratitude for its timely formation, and for the important advantages which have already resulted from its establishment. Animated by our past success, even under circumstances which might well have discouraged any efforts, we are authorized to look forward with new confidence, while we recognize that Superintending Protection which so evidently demands the homage of our thankfulness.

Shortly after the last annual meeting, a sermon was preached at Grace Church, in behalf of this society, by the Rev. Mr. Montgomery; and in reverting to it we find great satisfaction, not merely on account of the valuable addition then made to the funds of the institution, but more particularly because the importance of a missionary spirit was then set forth with such an union of piety, of eloquence, and of zeal, as imparted new animation to its friends, and was calculated to enrol all who were before indifferent among its well-wishers and supporters. The sum of three hundred and sixty dollars and ninety cents, then collected, forms nearly the one half all that we have been able, during the past year, to appropriate to the general missionary fund of the diocese, and is itself an evidence of the talents and energy with which the cause was advocated.

Of the three societies which we numbered as auxiliary to this at the last report, we have received remittances from two only; that established at Albany having not yet made its returns. The Goshen Female Auxiliary Missionary Society have remitted twelve dollars, and the Episcopal Missionary Society of Geneva thirty dollars. It would have been very grateful to our wishes, if we could have announced a large increase in the number of these auxiliary institutions, as their formation is one of the most prominent features of our plan, and one of the utmost promise to our usefulness. One auxiliary only has been added during the last year; but that is one of which we may well be proud, and from which we anticipate important aid. The Episcopal Missionary Society of Zion Church, in this city, (our fourth auxiliary), in August last placed in our treasury the very generous sum of one hundred and eighty dollars, raised from the spirited subscriptions of that congregation alone.

It is impossible to record the co-operation of these societies without feeling that we are indeed brethren—brethren in affection and in purpose, as well as in name. Such a true and active charity extends and perpetuates itself by the flame which it kindles; and provokes others to good works by the light

which its own holds out. The instances which we now most cheerfully record impress themselves in gratitude upon our hearts. Would that the same genuine spirit of Christianity might pervade every parish in our diocese; and that the universal approbation they are calculated to excite, might evince itself, not in word only, but also in deed! Would that the eloquence of these examples, more powerful than any arguments which we can address, might be effectual in bringing forward such friends to our cause, and such allies to our institution, as our renewed appeals have failed to excite!—They speak to the public spirited and the pious of every congregation, and call upon them, as they admire so pure an exercise of benevolence, or appreciate its tendency, to “go and do likewise.” Though their contributions may be small, yet will they refresh and animate us by the spirit from which they proceed.—We cannot forbear again to call the attention of Episcopalians to our former circulars on this subject; and again to appeal to those numerous congregations who have not yet united with us in this earnest object of our wishes: nor will we despair of their aid, while we have any confidence in their love to God, or their regard for the eternal welfare of men.

The amount received into the treasury since the last anniversary is nine hundred and forty-seven dollars and seventy-three cents. “The Committee for Propagating the Gospel” have been authorized to draw for eight hundred and fifty dollars, without which assistance the Missionaries now employed could not have been paid even their scanty salaries. This sum, added to those previously paid over, makes the whole amount contributed by this society, since its establishment, three thousand one hundred and fifty dollars. The balance in the treasury, after paying the contingent expenses of the year, is twenty-four dollars and forty-one cents.

We have to regret a considerable diminution in our resources, arising from removals and other causes. The names of many who have heretofore been our patrons, have also been withdrawn; not, we are sure, from disaffection to a

cause so truly in the spirit of the Gospel, but in some instances from the inability which the times have produced, and in others from an unwillingness to be troubled with matters comparatively small and unimportant. While we do justice to the motives of the former of these classes, we would urge upon the latter the reflection, which cannot be too often inculcated, that the acknowledged and indispensable benefit of the fund we have raised, is the result of many small, and, of themselves, inconsiderable contributions, scarcely if at all felt by most of those from whom they are derived, but constituting in the aggregate a rich stream of extended blessing.

It ought also to be recollected by all who aid in charities like this, that, from the smallness of the subscription a large part is often absorbed in the collection, which might be applied to the object in view, if paid directly to the treasurer; and also that the expense of collection is increased by the difficulties which are often thrown in its way. The offering which we make is one of principle, of conscience, and of free will—not of necessity. That contribution which is given with reluctance, extends a dampening influence, perhaps more than equivalent to the benefit of the gift. On the contrary, a small gift, tendered with a willing and a ready heart, by the spirit which it excites and communicates, outweighs, in its actual benefit as well as in its real merit, all the ponderous offerings of an ungracious hand. He that hath much, and he that hath little, should both give gladly if they are in earnest in promoting the common interest.

In this simple statement we have traced the course of that stream which your bounty has supplied; and in frankness of speech have suggested the means of still further promoting its object. With all who have borne a part in this accumulation, we feel a common bond of Christian attachment; nor will we exclude from this expression of regard, those who, in the absence of any other offering, have given to our cause the sincere tribute of their good wishes, their commendation, and their prayers.

We hail the spirit which originates, the beneficence which supports, and the blessing which speeds institutions for spreading the Gospel; for in them we find the best hope of man's moral improvement, and the best promise of the amelioration of his condition. Let the mere politician aim at these effects by the efforts of worldly wisdom and of legal enactment;—let the man of cultivated reason or refined feeling employ the most enlightened method to soften and bend the human character, and to overcome its perversities; yet will it ever be found that no means are so effective, even for the accomplishment of these objects, as that of making men Christians in affection and in principle. Modify and regulate as they may the outward action by the influence of law, or the restraints of custom, or the power of argument, or the winning eloquence of fiction and of sentiment; yet if the dispositions and passions of the individual are not brought into conformity to the pure model of the Gospel, they must ever be a source of misery to himself as well as of annoyance to others.

Christianity sustains most fully its divine character and origin by its fitness to promote the best interests of men. If, therefore, as friends to individual happiness or social order, we wish to make men better in their own condition, and better disposed towards their neighbour—to soften what is rugged and overbearing—to keep down what is vain, and proud, and aspiring—to disarm what is injurious—to circumscribe the power of whatever is unfriendly, or cruel, or malicious—and to temper all into good will and peace, we will diffuse the spirit of pure religion, and the commanding influence of Christian obligation.

To us who have still higher objects in view than those which merely relate to this passing world;—to us, who aim at the immortal happiness of our fellow men, it is at once reason for exultation and for exertion, that this great object includes in it so many of lesser endeavour; and that while we impart to men the knowledge of the one thing needful for their spiritual welfare, the blessings of outward happiness and temporal

good are added to our triumph, and follow in the train of our victory.

In order to make known among all nations his saving health, God, the Fountain of all wisdom, has been pleased to require the agency of men: and if an effect, which to human reason seems almost miraculous, has attended the preaching of the Gospel, causing its doctrines to be received, and its principles to predominate, and its fruits to abound, we should be encouraged to persevere in our present exertions by such clear indications of the influence of his Spirit, who promised to be with his ministers to the end of the world.

In associating to subserve the unspeakably benevolent scheme of Almighty Goodness, we have been careful not to intrude into affairs beyond our proper sphere, nor officiously to endanger the order and unity of our church. The constitution of our society, therefore, limits its views to the humble but useful part of furnishing the means of supporting Missionaries to that authority to whom has wisely been committed their appointment and direction.

Among those who are engaged in promoting a charity so pure, so efficient, so comprehensive, there should be no room to reprove their indifference, nor any need to excite their zeal. It is no visionary scheme of doubtful issue to which our efforts are directed. Almighty Wisdom has devised the plan, and has constantly followed it with success. Neither is it an impracticable extent of benevolence to which our efforts are drawn out: Almighty Providence has placed within our community the subjects of our regard, as the means of testing our fidelity, our Christian wakefulness, our trust in God's promises. It is the spiritually destitute of our state to whom we desire to extend relief. It is the dispersed flock of our own church and of our own diocese, who look up to their spiritual Shepherd for that aid which the bounty of their more favoured brethren can alone enable him to supply.

What could be effected, by diminishing the salaries of Missionaries that their number might be kept up, has al-

ready been done, to an extent which is painful to a liberal mind. Nor have the limited resources of those who are to be benefitted, been scantily applied. Even yet there is a great deficiency, and those who are employed are spending their labours under privations which ought not to be felt. For, surely, if ever the labourer be worthy of his hire, he who banishes himself from the sweets of home and friends, who quits the ease and retirement of study, and gives himself up to all the inconveniences of an itinerant and unsettled life, in the cause of humanity, of society, and of God;—he who seeks the wilderness, to make it rejoice with the good news of salvation—who visits the ignorant, to enlighten them—the erring, to reform them—the penitent, to confirm—and the broken-hearted, to cheer them, even in the dreariness of their distant solitudes;—such a labourer, in such a loneliness, is indeed worthy of no stinted boon. But with those that are so occupied there is no reward save that of their own bosom. Scantily and miserably provided, they give up all for Christ; and are voluntarily exposed to the privations and extremities of a primitive self-devotion, rather than desert those who are perishing in their spiritual need.

Our united exertions have done something to alleviate all this; but it is important that more should be done. We therefore earnestly address ourselves to all whose hearts are open to the influence of Christian gratitude or Christian love; all who feel an interest in extending the Christian Church; beseeching them to compare their own happy circumstances and privileges with the destitution of their distant brethren, and the privations of those who minister to them.

Could you accompany in his duties one of these pious Missionaries, we need not place before you any more solemn appeal. The kind feelings of your own nature, the enlightened dictates of your own minds, the dilating charity of your own bosoms, would most effectually plead our cause. It would be sufficient that the humble cabin was the scene of every temporal destitution—that neither science beam-

ed, nor kindly intercourse soothed, nor cheerful relaxation enlivened or refined. You would yourselves be anxious to dispel the ignorance of religion which is witnessed there; you would yourselves be anxious to supply the desire for knowledge which is there manifested; you would yourselves be solicitous to guide the aspirations of those hearts which are lifted up to God with little more than the light of nature to direct them.

There, in many a distant and retired abode, where no cheerful spire points the thoughts from earth to heaven, and where no joyous peal announces the day of rest and of peace, the indolent and careless profaner of its sacred hours is destined to be saved by you from the extremity of irreligion and of crime; there the earnest inquirer after the truths and consolations of the Gospel appeals to you to dispense to him the bread of life: there the Episcopalian, far distant from his native altars, asks at your hands the services of the church he reveres; and his appeal is addressed to a responsive feeling in your own bosom, which it is impossible for you to disclaim.

But there is one class of those who come within the scope of our bounty whose case we had well nigh forgotten. Nor would it be strange if they were forgotten, who in silence and in banishment weep over their sufferings and their wrongs. The Indians, whose birth-right was co-extensive with this vast continent, and its noble game the reward of his native enterprize and hardihood, now driven from his original domain, is himself the prey of an invader. For as he has left behind him the hunting-ground of his ancestors, there is scarcely a path through his forests that the white man has not traversed—there is scarce a retreat in his wilderness to which avarice has not followed him. In too many instances only the curses of civilization have attended this pursuit of selfish and private ends. The Indian has too often been contaminated, that he might be subdued; while the inheritance of his fathers has been bartered for trifles without value, or for a poison destructive of his habits and fatal to his existence. To the sur-

vivors of a brave and ancient race fast gliding away, they who now occupy their soil have the two-fold obligation to compensate for the original disadvantages of their lot, and to make reparation for the injuries they have endured.

We rejoice that the charity to which we contribute is extended to them, and that within our own diocese the praise of the Most High is heard in a Christian temple, from voices which have heretofore resounded only the whoop of war and the yell of extermination—that the Liturgy of our Church, translated into an Indian tongue, is led and responded by Indians duly instructed and religiously disposed—that the savage bosom has been taught to glow with the tenderness of Christian feeling—that the sons of Indian chieftains, no longer foremost in the march of hostility and blood, now employ their talents and influence in promoting the religion of peace—that the warrior who would not turn on his heel to save his life, kneeling before the ambassador of Jesus Christ, has confirmed the vows of his religious obedience, and they who have been divested of their temporal inheritance, have by faith been directed to that better country, where they shall no more be strangers and pilgrims.

The great field of our present exertions will one day form the centre of a countless population. But in the condition of men thus rapidly penetrating the wilderness of primitive nature, leaving behind them the regular ministrations and services of religion, and the established restraints which give order to society; removed from public observation, and the influence of public opinion on the conduct; in such a condition, there must exist a strong tendency to immorality and irreligion. Policy and humanity alike require that this tendency should be steadily counteracted. The hardy frontier settlers, if long abandoned to its operation, will be irrecoverably confirmed in evil habits, which, growing with their growth, will be extended with their progress. This is the time when we ought to pour upon them the light of Christian truth: this is the time to attach them to the principles and institutions of the Gospel. Let the good seed now be scat-

tered, and they who bear it forth will doubtless return again rejoicing, rich in the fruits of their success. As soon as the forest is subdued, its choicest cedars shall rise again in temples to the Lord. The voice of thanksgiving shall ascend from our farthest borders; and successive generations, urged by the spirit of adventure, or borne forward on the tide of population, shall convey the blessings of religion to the distant ocean and its remotest isles.

Though it is not within the compass of our means to produce results so glorious and so extensive, yet their possibility is an unanswerable motive to exertion, and should induce us to bear a willing and a faithful part.

And when that night of oblivion, which is rapidly advancing upon us and our pursuits, shall have shadowed us in the darkness of its mantle;—when the busy hum of other men shall be heard in the scenes which we now occupy; and the seasons of other years shall spread their summer verdure and their winter desolation over our lowly resting place,—the impulse which our feeble efforts have communicated in the great cause of religion, will form the best memorial to redeem from forgetfulness lives too exclusively devoted to the world and its fleeting cares; and at the last day may realize for us the truth of that gracious promise, that he who gives a cup of cold water in the name of Christ, shall not lose his reward.

By the Committee.

CORNELIUS R. DUFFIE,

*Chairman.*

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(From the Christian Observer, for Jan. 1821.)

*To the Editor.*

In a volume of letters from the pen of Lady Rachel Russell, recently given to the world from the original manuscripts preserved in the Devonshire Collection, occur the following remarks on a future state and the blessed effects of true religion. Those of your readers who have been interested in the celebrated published letters of this eminent woman, will peruse with pleasure these reflections written in her old age; and will be led to contrast her delightful hopes for time and eternity, with

the chill prospects of that infidel system which has been revived in our own day, with new absurdities; and which, quitting the schools of a proud philosophy where it once sought shelter, is extending its ravages among the poor and illiterate who are totally incompetent to disentangle its delusions.

*Lady Russell to her Son the Duke of Bedford.*

“Stratton, July, 1706.

“When I take my pen to write this, I am, by the goodness and mercy of God, in a moderate and easy state of health—a blessing I have thankfully felt through the course of a long life, which, with a much greater help—the contemplation of a more durable state—has maintained and upheld me through varieties of providences and conditions of life. But all the delights and sorrows of this mixed state must end; and I feel the decays that attend old age creep so fast on me,\* that, although I may yet get over some more years, I ought to make it my frequent meditation that the day is near when this earthly tabernacle shall be dissolved, and my immortal spirit be received into that place of purity, where no unclean thing can enter; there to sing eternal praises to the great Creator of all things. With the Psalmist, I believe that ‘at his right hand there are pleasures for evermore:’ and what is good and of eternal duration, must be joyful above what we can conceive; as what is evil, and of like duration, must be despairingly miserable.

“And now, my dear child, I pray, I beseech you, I conjure you, my loved son, consider what there is of felicity in this world that can compensate the hazard of losing an everlasting easy being: and then deliberately weigh, whether or not the delights and gratifications of a vicious or idle course of life are such, that a wise or thoughtful man would choose or submit to. Again, fancy its enjoyments at the height imagination can propose or suggest, (which yet rarely or never happens, or, if it does, as a vapour soon vanishes); but let us grant it could, and last to fourscore

\* Lady Russell was now more than seventy years of age.

years, is this more than the quickest thought to eternity? Oh, my child! fix on that word, eternity! Old Hobbs, with all his fancied strength of reason, could never endure to rest or stay upon that thought, but ran from it to some miserable amusement. I remember to have read of some man, who reading in the Bible something that checked him, he threw it on the ground; the book fell open, and his eye fixed on the word eternity, which so struck upon his mind, that he, from a bad liver, became a most holy man. Certainly, nothing besides the belief of reward and punishment can make a man truly happy in his life, at his death, and after death. Keep innocency, and take heed to the thing that is right, for that shall bring a man peace at the last—peace in the evening of each day, peace in the day of death, and peace after death. For my own part, I apprehend I should not much care (if free from pain) what my portion in this world was—if a life to continue, perhaps one year, or twenty, or eighty; but then, to be dust, not to know or be known any more—this is a thought has something of horror in it to me, and always had; and would make me careless if life were to be long or short: but to live, to die, to live again, has a joy in it; and how inexpressible is that joy, if we secure an humble hope to live ever happily; and this we may do, if we take care to live agreeably to our rational faculties; which also best secures health, strength, and peace of mind, the greatest blessings on earth. Believe the Word of God, the Holy Scriptures, the promises and threats contained in them: and what most obstructs our doing so, I am persuaded, is fear of punishment. Look up to the firmament, and down to the deep, how can any doubt a Divine Power? And if there is, what can be impossible to Infinite Power? Then, why an infidel in the world! And if not such, who then would hazard a future state, for the pleasure of sin a few days? No wise man, and, indeed, no man that lives and would desire to see good days; for the laws of God are grateful. In his Gospel, the terrors of majesty are laid aside, and he speaks in the still and soft voice of his Son incarnate, the

fountain and spring whence flow gladness. A gloomy and dejected countenance better becomes a galley-slave than a Christian, where joy, love, and hope should dwell. The idolatrous heathen performed their worship with trouble and terror; but a Christian and a good liver, with a merry heart and lightsome spirit: for, examine and consider well, where is the hardship of a virtuous life? (when we have moderated our irregular habits and passions, and subdued them to the obedience of reason and religion.) We are free to all the innocent gratifications and delights of life; and we *may* lawfully, nay, further, I say, we *ought* to rejoice in this beautiful world, and all the conveniences and provisions, even for pleasure, we find in it; and which, in much goodness, are afforded us to sweeten and allay the labours and troubles incident to this mortal state, nay, I believe, inseparable, by disappointments, cross accidents, bad health, unkind returns for good deeds, mistakes even among friends, and, what is most touching, death of friends. But in the worst of these calamities, the thought of a happy eternity does not alone support, but also revive the spirit of a man; and he goeth forth to his labour with inward comfort, till the evening of his day, (that is, his life on earth), and, with the Psalmist, cries out, 'I will consider the heavens, even the work of thy fingers, the moon and the stars which thou hast ordained. What is man, that thou art mindful of him? or the son of man, that thou shouldest so regard him?' Psalm viii. 'Thou madest him lower than the angels, to crown him with glory.' Here is matter of praise and gladness. 'The fool,' as the Psalmist expresses it, 'hath said in his heart, there is no God.' Or, let us consider the man, who is content to own an invisible power, yet tries to believe that when man has done living on this earth he lives no more: but I would ask, if any of these unhappy creatures are fully persuaded; or that there does not remain in those men, at times, (as in sickness, or sober thoughtfulness), some suspicion or doubt that it may be other than they try to think. And although they may, to shun such a

thought, or be rid of such a contemplation, run away from it to some unprofitable diversion, or, perhaps, suffer themselves to be rallied out of such a thought, so destructive to the way they walk in; yet, assuredly, that man does not feel the peace and tranquillity *he* does, who believes a future state, and is a good man. For, although this good man, when his mind may be clouded with some calamity very grievous to him, or the disorder of vapours to a melancholy temper—I say, if he is tempted to some suspicion, that it is possible it may be other than he believes—pray observe, such a surmise or thought, nay, the belief, cannot drive him to any horror: he fears no evil, because he is a good man, and with his life all sorrow ends too; therefore, it is not to be denied that *he* is the wisest man who lives by the scripture rule, and endeavours to keep God's law. First, his mind is in peace and tranquillity; he walks sure who keeps innocency, and takes heed to the thing that is right: secondly, he is secure God is his friend, that Infinite Being; and he has said, 'Come unto me, ye that are heavy laden, my yoke is easy:' but guilt is, certainly, a heavy load; it sinks and damps the spirits. 'A wounded spirit who can bear?' And the evil, subtle spirit waits, I am persuaded, to drive the sinner to despair; but godliness makes a cheerful heart.

"Now, O man! let not past errors discourage: who lives and sins not? God will judge the obstinate, profane, unrelenting sinner, but is full of compassion to the work of his own hand, if they will cease from doing evil and learn to do well, pray for grace to repent, and endeavour with that measure which will be given, if sincerely asked for; for at what time soever a sinner repents—but observe, this is no licence to sin, because at any time we may repent, for that day we may not live to see; and so, like the fool in the parable, our lamps be untrimmed when we are called upon. Remember, that to forsake vice is the beginning of virtue: and virtue certainly is most conducive to content of mind and a cheerful spirit. He (the virtuous man) rejoiceth with a friend in the good things he en-

joys; fears not the reproaches of any; no evil spirit can approach to hurt him here, or accuse him in the great day of the Lord, when every soul shall be judged according as they have done good or evil. Oh, blessed state! fit for life, fit for death! In this good state I wish and pray for all mankind; but most particularly, and with all the ardour I am capable of, to those I have brought into the world, and those dear to them. Thus are my fervent and frequent prayers directed—that you may die the death of the righteous, and to this end, that Almighty God would endue you all with spiritual wisdom, to discern what is pleasing in his sight.”

The language of this letter is not, in some parts, altogether scriptural; as, for instance, where Lady Russell speaks of “taking care to live according to our rational faculties,” &c. I trust, however, that the sound is in reality worse than the meaning; and that whatever ambiguity may rest—and ambiguity certainly does rest—upon some of her statements, she was herself trusting humbly and *exclusively* to the sacrifice of her Redeemer, and did not mean to convey any idea contrary to the fundamental principle of justification by faith alone, and the inability of the best human actions to *merit* any thing from Divine Justice. I would refer your readers for some remarks on this subject to the last paper of your correspondent, C. N. in his Memoir of Bishop Wilson, (see Christ. Observ. for Dec. 1820, p. 789—790.) We have great reason to bless God, that in the present day the wide diffusion of sound scriptural information has done much to correct the language of theological writers; so much so, indeed, that verbal correctness is not unfrequently found where, perhaps, in reality, there is not equal accuracy of sentiment. In the last two centuries, the contrary was sometimes the case; so that certain writers, who give strong evidence of having been really evangelical in their views, and pious in their conduct, are not always so correct as might be wished in their expressions. It is of great importance to point out this defect wherever it occurs, in order, among other reasons, that the ex-

ample of such writers may not be pleaded by persons really heterodox or defective in their religious opinions. The unskilful reader is frequently perplexed in perusing the pages of some celebrated, and, I trust, pious authors, who have unguardedly adopted current remarks and expressions, which, in strictness, convey ideas very adverse to the purity of Christian doctrine. I do not mean to infer, that the creed is not much oftener in fault than the phraseology; but it is important to guard the young and incautious reader against adopting defective views of the Gospel, from the unguarded, and sometimes even heterodox, language of highly admired theological writers, who, perhaps, had they been asked strictly to define their doctrines, would have given statements very different in their complexion from those conveyed in some of their casual expressions. G. T.

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*Abstract of the Proceedings of the Annual Convention of the Diocese of Connecticut, held in Christ Church, Hartford, on the 7th and 8th days of June, A. D. 1820.*

THE Convention was composed of the Right Rev. Bishop Brownell, 27 Presbyters, one Deacon, and lay-delegates from 28 parishes.

The Convention was opened with morning prayer, conducted by the Rev. Birdsey G. Noble, Rector of Christ Church, Middletown, and a sermon by the Bishop.

The Rev. Ashbel Baldwin was elected Secretary, and Borage Beach, Esq. Assistant Secretary.

The Bishop delivered the following Address to the Convention, agreeably to the 45th Canon of this Church.

*My Brethren of the Clergy,  
and of the Laity,*

In discharging the duty enjoined on me by the 45th Canon of the Church, I cannot, at this time, be expected to give you a full and accurate account of the state of the Diocese. During the few months which have elapsed since the commencement of my Episcopal functions, I have been absent from my home more than half the time, engaged in visiting different parishes, and

making myself acquainted with their condition; and in performing such official duties as seemed to be the most immediately pressing. But I find that much still remains to be done; and that I have still much information to acquire, before I can pronounce concerning the general prosperity of the Church, or offer to you any general remarks, concerning its present state and prospects, which are not already familiar to the most of you. I shall, therefore, only give a brief detail of the Episcopal duties which I have performed, and add a few observations on such subjects as seem to me to be most essential to the welfare and prosperity of the Church in this diocese.

My first official act was to admit Mr. Edward Rutledge, of Charleston, South-Carolina, to the holy order of deacons. This was performed in Christ Church, at Middletown, on the 17th of November last. He had passed the regular probation of a candidate in this diocese, and exhibited to me all the requisite testimonials. On the 13th of January last, in Christ Church, at Norwich, I admitted the Rev. Peter G. Clark, a deacon, to the holy order of priests.

On the 24th of November I consecrated the new church in Sharon, by the name of St. Paul's Church. This is a very neat and commodious brick building; well finished, and furnished with all the requisite appendages. It is, at the same time, an evidence of good taste, and of the pious zeal which distinguishes the people of that parish. On the following day I consecrated the church in Kent, by the name of St. John's Church. The congregation in this place seems to be rising from the state of depression in which it has languished, and, together with the other congregations composing the cure of the Rev. Mr. Andrews, appears to be deriving much benefit from his assiduous labours.

There are several other churches ready for consecration, which, by permission of Divine Providence, will be visited by me in the course of the present summer.

The holy rite of confirmation has been administered by me in the following Churches, viz.

In St. Paul's Church, Sharon, to 46; St. John's Church, Kent 35; parish of New-Preston, Washington, 22; St. John's Church, New-Milford, 34; St. John's Church, Brookfield, 15; Trinity Church, Newtown, 53; St. John's Church, Bridgeport, 28; St. Paul's Church, Norwalk, 24; Christ Church, Norwich, 6; parish of Poquatannock, Preston, 9; Christ Church, Hartford, 21; Christ Church, Middletown, 35; Trinity Church, New-Haven, 24; in all 352 persons.

In addition to the foregoing duties I have also visited the following parishes, viz. Litchfield, Stratford, Derby, East-Windsor, New-London, Granby, Simsbury, Brooklyn, Cheshire, and Glas-tenbury. In all of these parishes I have preached, and in several of them I have administered the holy communion.

On my visit to Norwalk, I instituted the Rev. Reuben Sherwood to the rectorship of St. Paul's Church, in that place; and I cannot help regretting that a service so well calculated to impress upon the minister and his congregation their mutual, intimate, and solemn relation to each other, should have fallen into such general disuse in this diocese. I would recommend it to the Convention to examine whether any canonical provision, on this subject, may be expedient or practicable.

Several changes have taken place in the diocese since the meeting of the Convention in October last. Among these, none can have excited a deeper sympathy among my clerical brethren, than the death of the Reverend and venerable Dr. Mansfield. After a laborious life, extended to a period which seldom falls to the lot of man, his exit has followed close upon that of the venerable layman,\* his equal in years, whose name "is in the Churches," and who has stood pre-eminent for his usefulness in the state. Their memories will long be held in veneration, for their names are associated with those interesting events and circumstances, by which the Church in this diocese has been raised to her present comparative prosperity and enlargement; from that

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\* Dr. Johnson.

state of depression which was at first occasioned by the religious prejudices of the original settlers of this country, and afterwards aggravated by the passions of the revolution. They have gone, as our charity would trust, to that "rest" prepared for the people of God. Let it be our care to "be also ready;" and so to discharge all the duties enjoined on us by our divine Master, that "with all those who are departed hence, in the true faith of his holy name, we may have our perfect consummation and bliss in his eternal and everlasting glory."

The Rev. Jonathan M. Wainwright, late the Rector of Christ Church, Hartford, has received letters dismissory from this diocess, and now fills the station of Assistant Minister of Trinity Church, New-York: and the Rev. Nathaniel S. Wheaton, from the diocess of Maryland, has been appointed to the vacancy in Hartford. Under his ministrations the Church in this city appears to be eminently prosperous.

The Rev. Aaron Humphrey, lately employed as a missionary by the "Society for the Promotion of Christian Knowledge," has received an appointment to the Church in Lanesborough, in the Eastern Diocess; and we shall henceforth be deprived of his services in a station which he has filled with great faithfulness and usefulness. The Rev. Joseph M. Gilbert, and the Rev. Edward Rutledge, deacons, have received letters dismissory from this diocess, and have gone to that of South-Carolina. The Rev. Nathaniel F. Bruce, M. D. from the diocess of New-York, has resided in Hartford during the last winter, and, since the 15th of April, has been employed as a missionary in the vacant parishes of this diocess.

The Rev. Calvin White, with the consent of the parish of Derby, has resigned his station as Assistant Minister there: and having given my official assent to the dissolution of the connexion, that parish is now vacant.

The parish of Brooklyn, in the county of Windham, has also become vacant, by the expiration of the term of service agreed on with the Rev. George S. White.

The Rev. Mr. Mills has relinquished the charge of the parish of Glastenbury, and henceforth confines himself wholly to that of Chatham; and the Rev. Nathan B. Burgess has taken the temporary charge of the parish of Glastenbury, in connexion with that of Middle-Haddam.

The parish of Warehouse-Point, East-Windsor, is again re-organized, after several years of depression; and now bids fair to be a united and prosperous parish. The vestry have made an arrangement, by which the Church is supplied with regular ministrations, and in addition to the appropriations necessary for this purpose, the congregation have, with great liberality, furnished their house of worship with a good bell and clock. Few parishes were, six months since, in a less prosperous state than this, but they have given to the Church a noble example of what may be done when the ability possessed, instead of being suffered to lie dormant, is brought into exercise by a well directed zeal.

The associated parishes of Simsbury and Granby have also made respectable exertions for the re-establishment of the ministry and ordinances of the Gospel among them, and having raised a sufficient sum for the support of a clergyman, they have presented a call to the Rev. Samuel Griswold, of Great-Barrington, in the Eastern Diocess.

There are several parishes in the diocess now vacant; which, I am persuaded, possess the ability to support public worship; and which I hope soon to see animated with a zeal which shall overcome their present embarrassments and impediments, and supply them with the refreshing ministrations and ordinances of the Gospel.

The following persons are, at present, candidates for holy orders in this diocess; viz. Daniel Somers, Lemuel B. Hull, David Botchford, Bennet Glover, Shadrach Terry, William Shelton, and John M. Garfield. The last named person was admitted as a candidate in the diocess of New-York, and has been transferred to this diocess by letters dismissory from the Right Rev. Bishop Hobart. Ambrose L. Todd, late a candidate for orders in this diocess, has

received letters dismissory, and now resides in the state of New-York.

In the month of April last I visited the Episcopal Academy in Cheshire, and attended during a part of one of its quarterly examinations. The young men acquitted themselves with reputation, and I am happy in being able to bear my testimony to the industry and fidelity of the teachers in that institution.

In travelling through the different parts of the diocese, and witnessing the number of vacant parishes, and the depressed state of others, which are only supplied with occasional services; and observing the opportunities of forming new parishes in places where there are scattered Episcopal families, I could not but deeply feel the want of additional missionary services. The collections made through the "Society for the Promotion of Christian Knowledge," are utterly inadequate to the wants of the Church; and I am sorry to find that the treasurer of that society has received returns from so few of the parishes which were called upon to make their collections in the months of January and February last. Though the sums to be expected from many of these parishes must necessarily be small, yet these small sums, if duly collected, would form an aggregate which would be highly useful to the Church. The light contributions obtained in this way impoverish no one; and so far from taking any thing that would otherwise be devoted to the support of the minister, their natural tendency is to make his support the more liberal, by creating in his congregation an additional interest in the concerns of the Church. I cannot but hope that a society, which embraces objects so well calculated to advance the interests of religion and the prosperity of the Church, will not be stinted in its exertions by any want of liberality in the public, or any supineness on the part of those whose duty it is to make the collections.

Among the subjects of general interest to the Church, I cannot forbear to recommend the universal establishment of Sunday schools, for the religious instruction of the young. I believe, indeed, that they are already very gene-

rally established throughout the diocese; and much praise is due to the clergy, and others who have promoted them, as well as to those generous individuals who have taxed their charity with the labour of instruction. To withdraw the young from profane amusements, or a thoughtless indolence on the Lord's day; to assemble them together for religious worship; to store their minds with the elements of Christian knowledge; to excite in their hearts devout affections; and to familiarize them to the pious and evangelical services of our liturgy, are objects which may well call forth the charities of the friends of religion. I trust there may always be found such, in every parish, who will cheerfully devote themselves to this "labour of love."

I have attended the late meeting of the General Convention of our Church, in Philadelphia, and am happy to inform you, that the greatest harmony prevailed among the members, and that all important questions were decided with singular unanimity.

Among the proceedings most interesting to the Church at large, were the establishment of a "General Missionary Society," and the transfer of the "Theological Seminary" from the city of New-York to New-Haven.

Missionary efforts, in our Church, have heretofore been confined to local institutions. The General Society is not designed to supersede these institutions; but, by the united support of the Church, to send missionaries through our extensive western regions, and to co-operate with the Christian world, in the more universal diffusion of the blessings of the Gospel.

The Theological Seminary is an object of paramount importance to the Church. Without a learned, as well as a pious ministry, it is impossible that her character can be maintained, or her boundaries enlarged. The state of our country now demands higher theological attainments than our candidates have an opportunity of acquiring. In the institutions at Andover and Princeton, examples are presented to us of what a communion is capable of effecting, when its zeal and resources are concentrated on a common object.

I feel confident that neither ability nor liberality are wanting in our Church, to establish such an institution as her exigences require, and I trust there will not be wanting either unanimity or zeal to bring her resources into the most efficient operation. The high salaries necessary to support competent professors in New-York, and the inability of most young men to support themselves during a three year's course of study, in so expensive a city, rendered necessary an amount of funds altogether beyond the reasonable expectations of the friends of the seminary;—especially while there existed, in various parts of the union, such strong objections to its location. Influenced by these considerations, and by the consideration of the more moderate habits which the students would be likely to form in such a place as New-Haven, as well as by various other motives of preference, the vote of the Convention for transferring the Seminary to Connecticut was almost unanimous. While this removal appears likely to prove highly beneficial to the Church at large, it seems especially calculated to be useful to the Church in this diocese, and throughout New-England, where so large a portion of the clergy of the Episcopal Church have been born and educated. But a great responsibility is thrown upon this diocese; as both its clergy and its laity will naturally be expected to take the lead in the patronage and support of the institution. I trust that neither will be found wanting in their duty in so important a matter. And among the small means calculated to produce great and beneficial results, permit me to recommend the establishment of societies throughout the diocese, for the assistance of such students in the institution as may be unable to support themselves. A small sum, annually collected in this way from each parish, will be found to have impoverished no one, and will, in the course of a few years, be seen to have produced the most beneficial effects.

*My Brethren of the Clergy,*

Though the interests of religion demand the united support of clergy and laity, yet they are confided by Providence to our especial care. Let us, then,

constantly bear in mind our great responsibility, and cherish a deep sense of our "high calling" in the church of Christ. That minister who is indolent or unfaithful, or who contradicts by his example the precepts which he delivers from the pulpit, becomes a stumbling-block to the ignorant, and a jest to the wicked. He brings a stigma upon his profession, and on his brethren, and reproach upon the cause of his divine Master. Let us, then, "take heed to our ways"—"giving no offence in any thing, that the ministry be not blamed." Let us often ponder upon the import of our solemn vows of ordination, and often supplicate the Throne of Grace for assistance in fulfilling them. Let us ever keep in mind the great and leading objects of our ministry—to persuade sinners to embrace the way of salvation by the blood of Christ, and to build up his church in the most holy faith. While then, we "shun not to declare the whole council of God," let "Jesus Christ, and him crucified," constitute the chief theme and subject of our preaching.

*My Clerical and Lay Brethren,*

Let us now proceed to the business of the Convention in the spirit of brotherly kindness and Christian holiness. And may "he who did preside, by his holy Spirit, in the councils of the blessed Apostles, and who has promised, through his Son Jesus Christ, to be with his Church to the end of the world," be present with us. May he guide us by his Spirit, secure us from error, and prosper all our consultations to the advancement of his own glory, and the good of his Church.

T. C. BROWNELL.

*Hartford, June 7th, 1820.*

*Resolved,* That the thanks of the Convention be presented to the Bishop, for his sermon and address, delivered before them this day.

*(To be continued.)*

(From the Calcutta Journal, of Dec. 16.)

*Suttee at Sulkeah.*

SUTTEES, so often and so justly deprecated by every Christian spectator, as disgraceful to India, are still unfortunately of no uncommon occurrence.

A rite of this kind which took place

at Sulkeah last Thursday in the person of a young Hindoo female, immolated on the same pile as her deceased husband, need only to have been witnessed, not merely to arouse heart rending sympathies, but most unequivocally to exemplify a case of the cruellest murder. I was informed that the deceased had fallen a victim to cholera some time during the preceding night; and his infatuated widow, determining to become a Suttee, the corpse had been brought some miles from the interior to mix in ashes with its living partner by the river's side. This zeal, by the bye, appeared rather extraordinary, as all the parties concerned were of very inferior casts. The devotee was a good looking woman of 17 or 18 years of age, and on this occasion, as many others, regardless of maternal feelings, had left an infant child at home to come to the awful pile. Their first care on arrival, about 9 o'clock in the morning, was to take measures to procure legal authority for this pious sacrifice, and as some delay occurred in consequence, an opportunity was offered to several European gentlemen who were attracted to the spot to endeavour, if possible, to prevail on her to relinquish her rash design; but her mind appeared already so fortified with religious bigotry, so bewildered and occupied with the phantome of a terrified and disordered imagination, that no persuasion could prevail, because none, however forcible, could be understood. —The jarring emotions of her soul had created such a degree of frenzy or madness, that she already seemed to belong to another world. Yet when a gentleman present observed to her, that in giving her life to be destroyed, she was not only acting contrary to the will of God, but also doing an injury to society by leaving her child unprotected, she evinced the most poignant anguish that can possibly be conceived. With a look of wild and pitiable distraction, she said, "Speak not of my child—Why do you wound my bosom with the idea?" Then relapsing into superstitious ravings, she added, "But that child no longer belongs to me—I am not its mother, or wherefore did I suffer this death four times before at this age;

shall I not complete my immortality; and I know that I am doomed to crimination twice again after regeneration."—So powerful is bigotry over the noblest affections of nature!

Amidst this scene of sorrow and misery, it may not be amiss to glance for a moment at the behaviour of the surrounding mob. Here nothing but merriment, laughter, noise, and obscenity, abounded in all directions. Not a man or woman amongst them seemed to have a heart to pity, or understanding to judge. One sally of wit set the whole audience a laughing for half an hour, and gave occasion to many more good jokes.—"Come on," cried a wag, "ye women of Sulkeah, as many as are fond of fire and husbands, now is your time to hug and to burn." Another, on the importunity of the unfortunate wretch who was the subject of their merriment, to be put out of misery as quickly as possible, tauntingly replied, "Dont be so impatient, my dear, you will be among the faggots soon enough."—Indeed, so far was any religious solemnity from being attached to the occasion, that no levity, confusion, and indecency, could have been greater than were exhibited in the conduct of both Hindoo and Mussulman spectators.

At length, about 6 o'clock, it was announced, that the sanction of the magistrate had arrived. The writer of this article now again approached the devotee, and endeavoured, by exciting a love of life, to induce her to renounce her intention. He told her that if she had any fear of future poverty or distress, all the gentlemen present pledged themselves to provide comfortably for her, and that they would immediately give her 100 Rs. I had noticed, with some hope, the gradual decay of her resolution as time elapsed, and I was sanguine in believing she might be recovered. Still to the very edge of the pile, she was deaf to all entreaty. Her last words, however, betrayed much secret vacillation. She said, "How can I go back?" The expression, with the look and action which accompanied it, immediately struck me as importing, "how can I suffer the shame and reproach of such impiety."

The usual *Poojah* being now performed, she was hurried to her doom; and employing the remaining moments of life in blessing her family, and tenderly recommending her child to the care of her mother-in-law, she stepped upon the pile. A scene ensued which I shall never recollect but with horror and indignation. The devotee's father-in-law, who, throughout the occasion, had shown the most execrable anxiety to close the business, now came forward with a thick rope to tie her down; so that if any attempt was made to escape it should prove unavailable; but by the interference of Mr. ———, he was frustrated in his design. Determined, however, not to be disappointed, if possible, he next produced two long bamboo poles, and would have fastened these across the pile, but being again prevented, he had recourse to a more infallible expedient, to which it was not our province to make any objection. He heaped such an unusual weight of heavy logs of wood and fagots on the bodies, as effectually rendered the living as incapable as the dead from ever rising beneath their pressure. In this stage of the ceremony some of the mob cried out, "*koon koon*, set fire to the pile, light the pile."—This being done, I only remained to witness a catastrophe, that in fictitious tragedy, would have been performed behind the curtain. As soon as the action of the fire caught her body, the strugglings of this unhappy victim in the excruciating agonies of death, amidst the devouring element, would have melted a heart formed of adamant.

Who, within the pale of Christianity, could view this scene, without sighing for the depravity of human nature—who leave it, without lamenting that practices so abominable should be tolerated.—*Hurkaru.*

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*From the Evening Post.*

We are informed that a highly respectable gentleman of this city yesterday sent to Bishop Hobart a check for five hundred dollars, for the use of the Protestant Episcopal Theological School in this State. The late bequest to that institution furnishes a powerful motive to those who have hitherto hesitated, from doubts as to its success, to aid with those contributions

which will be necessary to its final establishment. The institution is very far from being rich. The individual subscriptions hitherto have indeed been liberal, several of them amounting to \$1000; but as from various causes few persons have yet been solicited for contributions, the aggregate of them is very inconsiderable. It is apprehended also, that the bequest of Mr. Sherred will not equal the original estimate. It will, indeed, be unfortunate if his bequest should check or diminish those further contributions, which will be essential to the success of an institution so intimately connected with the best interests of society.

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*Episcopal Acts.*

On Thursday before Easter, April 19th, the Right Rev. Bishop Hobart held an ordination in Christ Church, in this city, and admitted Messrs. George W. Doane, William Thompson, and Lawson Carter, to the holy order of Deacons. Morning Prayer was conducted by the Rev. George Upfold, M. D. Rector of St. Luke's Church, New-York, and an appropriate exhortation delivered by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York.

On Sunday, the 28th of January, 1821, a new church was consecrated to the worship of Almighty God, in St. Bartholomew's parish, South-Carolina, by the name of Edmondsbury Chapel, by the Right Rev. Dr. Bowen, Bishop of the Diocese. The Rev. Henry Anthon, Minister of St. Bartholomew's, being present and assisting. Confirmation was administered at the same time and place.

An ordination was held by the Right Rev. Dr. Bowen, on the 10th of Feb. 1821, at St. Michael's Church, in the city of Charleston, South-Carolina, when William H. Mitchell, of Charleston, was admitted to the holy order of Deacons.

At the consecration of the church in Augusta, Georgia, on the 20th of March last, mentioned in our Journal for April, confirmation was administered to twenty-one persons by the Right Rev. Dr. Bowen.

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Dr. S., on the 4th of April, at Norfolk, Virginia, in the 31st year of his age, the Rev. Samuel Low, late rector of Christ Church, in that borough.

In this city, on Saturday afternoon, April 7, in the 69th year of his age, the Rev. William Smith, D. D. a presbyter of the diocese of Connecticut. Dr. S. was a native of Scotland, and received orders from one of the nonjuring Bishops in that country. He came to the United States soon after the revolution, and exercised his ministry, chiefly, in the states of Rhode-Island and Connecticut.